

# THE BETTER WAY

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## Spiritual Discourses.

### DO SPIRITS GET SICK OR DISABLED?

Lecture Delivered by Miss Jennie B. Hagan at Washington, D. C. Sunday, Nov. 2nd, 1890.

Specially Reported for The Better Way by John C. Rowland.

"Do spirits get sick or disabled?"

Yes; I know some very sick spirits, and I know spirits so disabled that when I look upon them my heart is moved with the deepest compassion. There are, I regret to say, large hospitals where sick folks are. You call them criminals, I call them invalids—morally, mentally, spiritually, physically, sick. No man who is healthy in spirit commits a crime.

Now, then, your question to me referred wholly to immortal spirits, who have passed through the change that we have called death, who have passed from this earth to the world of the future. Let me say to you, right here, that that mysterious world is no more. That real existence, which belongs to you and me is a fact, and when we have left our mortal bodies and entered the next part of existence, we are the same persons that we have been here. Should I come before you in a different garment from what I wear to-day, and assert that the change of my attire had entirely changed my individuality, you would laugh at me, and would say, "Good friend you have only changed your dress; you are the same woman." And so when we put away the physical dress that we have worn in this life, and enter the other world, we are the same individuals, not wearing the garment of our mortal experience, but wearing that spiritual garment which belongs to every soul. So, if you are sick here, not the body but you go into the next world in the same condition. There are remedies for all who are in any way disabled. Therefore, we have courage to ask that we may all become strong and well, and in that great proportion of nature's bounty, according to the earnest demands that we make upon her, shall we receive. If you and I have any special weakness, if we have any great enemy within our own nature, conquer, to in some manner subdue, we have but one method, and that is to strive, through our own individual effort, and through the earnestness of our soul's desire, to raise ourselves from this condition of sickness into a condition of health. How many men and women in the world have been in some horrible sickness, perhaps the victim of some terrible appetite, and after long years of struggle have at last redeemed their nature from the bonds that held them, and gained the strength, that power, that made them brave and well? This occurs in a physical life, as all of you know it does, then when we have left the material world and entered that spiritual realm, when we have put on the garment of spiritual life, when we have stepped out of the shadows into the sunlight, we still recognize the sickness, the disabled condition of the person. We shall have a better opportunity for advancing there, because the

temptation and the poison that has constantly been about us will be gradually removed as our souls expand and grow from the lesser to the greater good of immortal life.

If you mean, in the sense of your question, "do spirits have fevers and consumption," I say, certainly not, because those are mortal physical errors, for all sickness is an error, a mistake, ignorance, when we come to the great fact. If we know how to live, and if our parents knew what to do for us, we should not be sick; we should be well and strong and enter the next world in a very happy condition; but now, under the false and mistaken methods that we live, we suffer for the broken laws of nature, and thus have what we call our sickness of this world, the diseases that "human flesh is heir to," as we are taught, but as we are gradually learning to disbelieve.

Now, then, all that belongs to the spirit that can be ill comes through error, through ignorance. All that belongs to the flesh may be summed up in this same way, and that which applies to us in the one sense here, applies in the same sense in the other world, and that in a firmer, higher and more extensive application. We as Spiritualists now should grasp this truth, and as we understand our own nature, can make ourselves a thousand times stronger than we are if we could only recognize the possibilities that lay in every human life. If we could only feel and know that we are immortal spirits, that we are journeying on into the other world and that to-day we have so much to do with to-morrow, how much better, how much grander our lives would be made! Sometimes when I think of the mental sickness, the moral sickness that is around us, I cry out "why is it that we must be so afflicted?" When I raise my eyes again I see the burning letters that tell me ignorance is the great source of our trials and sorrows at present. And when I look at what we have already learned, how much man has grasped in the passage of a few years, I begin to console myself and feel that the world is growing wiser from day to day, and in that wisdom that is gradually coming to us is the promise of an unfoldment of strength, the promise of health that belongs to every man and every woman. Let us for a moment look, as we all have a right to, into these hospitals that I have mentioned, let us look at our prisons and think about the people who are there. I hope there are none present who are afraid of a bit of good, practical truth. If you are I would advise you not to say anything about it, because if you seem especially disturbed over the statement I am about to make it will naturally make others wonder if you belong to the class I refer to.

There are large walls around the prison, immense stones piled up, sharp iron placed about, a guard marches around all day and all night to see that the prisoners inside do not get out. The men who are in there, and the women, are dressed in a certain garb so that if they go out from the prison they will be known, and looking in upon that crowd of men and women you instinctively feel pity and regret. They are all invalids and we see them in the hospital. But if we could know that that wall is so much wider, so much broader, that stands between the criminals who are in the prisons and the criminals or invalids who are outside than any other line in the world, we should stand aghast. You ask what I mean. I will answer that the condition of our country to-day is such, and with other lands it is the same, that the line between the good and bad is so narrow, so infinitesimal that it would take a most powerful glass to discern just where it runs, and that many of the unimprisoned are just as guilty as those who are incarcerated, only circumstances preserve their liberty. Why sometimes when I think about these matters, my head fairly burns at the extent of where crime and criminals stand, and where honest men and women occupy their places. Did you ever think that is but a step between that good man and this exceedingly bad man, that they were in fact almost the same in childhood? Did you ever realize that the great education and environments surrounding them have been the great cause of differences between them? Did you ever realize that these patients in the prison and these invalids who are outside and do not

especially draw our attention, all belong to the same great family, and that when they have dispensed with the cloaks which cover the one and protects his crime, it is that which he has accomplished of evil which will show the nature of the other man.

When all this has passed and those individuals enter the other world, their positions there will not be according to the appearances of this life, but will be the actual condition of their souls. I have sometimes thought that at such a time, when the great masquerading was over, and all should stand face to face with truth, we should discover there were so many more in the world who are in an unhealthy condition than we had supposed, that we should be filled with consternation; and sometime when we were looking eagerly to see what the affairs were of other men, we should be confronted with a mirror which would reflect ourselves. Instead of being that wondrously good people that we had imagined we were, instead of being the especially blessed of this world and the next, we should discover in this glass that we were erring, that we were weak, that we who call ourselves so strong were really disabled; that some dream of passion or hate, some envy or strife that had been carried all these years within our being had so wrought upon us that where we thought we were sound and strong, we were indeed weak and diseased.

Let us, then, question carefully our positions and condition, and when the question is asked, "Do spirits get sick or disabled?" answer for your own spirit, and say how it is with you now. I know that spirits grow sick with the labors and trials of life and many a heart is worn and weary with the toil that is carried with it. We do not have to wait until we come across that river to answer the question whether spirits are sick and disabled all around us. On every side are the testimonies in this matter.

The great work, then, is, first, to heal one self, to tear out the poison that is eating your life and mine, to take away the bitter things that are spoiling the better parts of our nature, and by earnest effort of self-force, of power, of individuality, heal ourselves. That was a wiser and deeper saying than many of us ever understood, when by one of old it was said: "Physician heal thyself!" For, until we have accomplished this work of self healing; until our spirits are made strong and victorious over the errors of life; until we can stand a little further out from the rocks of sin and error, until we have something more than the limited technical laws to decide who criminals are and who they are not; until we have some bar besides our bars in the court-rooms where the judge and the jury and the man are condemned; until there is something more than this within our beings to decide the question of vice and virtue, we shall all of us drift near together in the same current.

You remember the Bible speaks often of spirits who are in prison and it speaks wisely, for when you and I have left this physical body and entered into the next world, our conditions that we carry with us may imprison us. There is many a man who, passing from the physical to the psychical part of that life to come, find that they are crippled and disabled by the life they have led, by the experience they have had here in this world. They turn hopelessly from place to place, but they cannot find the power to leave the prison walls of their environments until, by a process of education pitying spirits lead them out, teaching them regret for their past lives, and to so far as they can return and correct wrongs and errors they have committed here. This class of spirits are the sick, disabled and diseased when they have reached that state where their souls rise to a loftier attitude. They are a convalescent simply in that world of the future until each of them is strong with virtue, with knowledge, with love and goodness, they cannot act the part of a pure and holy spirit.

There are those who go from this world who have made the grasping of gold their ambition; they have piled up their immense fortunes, and when they enter the next world they discover to their amazement that through the very silver and gold that they accumulated they have made a wall around them that

has actually disabled them so that they cannot get out of the environments that they built until some spirit teaches their soul and spirit the principles of generosity, the principles of kindness—they are obliged to stay right in the narrow confines of their own false education while here until thus released.

There are others who have given their lives here wholly to pleasure. They have been like summer butterflies, flitting from flower to flower, from blossom to blossom, until they have become so absorbed in some frittering manner of passing their time. They have been so idle and callous that they have never stopped to ponder earnestly on the great problems of existence. They enter the other world. They have been the freest of the free here, and when they enter there they find themselves in the shallowness of their own existence, and know not how to penetrate into the deeper soul-life, and they have to stay in these conditions they have acquired until their soul receives health and knowledge from teachers and physicians who come to instruct them and awaken the inner life. They are very much in the condition of anyone who has lived his life here without ever finding how to use the muscles of his body. He sometimes finds himself in a bright, beautiful place, out in the open space, and is told he can have anything he wishes. But his hands are useless. He sees a beautiful crystal of quartz; he is eager to take it, but his muscles are so useless that he cannot grasp it, just because he has never learned how to properly develop them. This spirit who has lived in this callous, unintelligent manner, enters the other world. The great beauties of nature are there; he reaches out for something, but he finds his incapability of grasping what he desires because of lack of knowledge and cultivation.

Let us then, look at the question only a moment more. If you and I would have our souls rounded out pure with strength, there is but one way to do it, and that is by the activity of each day, by the earnest endeavor of to-day and to-morrow, by the practical, honest desires of a true and a noble nature, and if we have not this to begin with, let us strive to cultivate, let us make an effort to bring our spirit into that higher, better quality of living, so that we shall not be diseased with weakness, with selfishness, with passion. But, living wholesomely, honestly and earnestly, shall find ourselves not disabled on the other side, but strong and vigorous for that work which waits us in the world to come; and, while we are doing this, the blessing of the present will come upon us. For what a man does to-day to make his future bright shines with truth upon him now, and all that you are doing, thinking that by and bye it will make your time and place better, will make you better in the immediate present, where you now are.

But none are so sadly disabled,  
And none are so sick with pain,  
Nearer the near, near future,  
They shall all find health again;  
And in God's vast compassion,  
And in nature's holy life,  
We shall each at last find perfect health,  
In the Master's loving sight.

## HYPNOTISM.

BY LUCY N. COLMAN.

I have seen lately many articles on this subject, published in several different papers, some of them seeming to claim it to be a new discovery which would prove quite efficacious as a curative power in disease. Christian science, mind cure, faith cure, etc., seem to have had their day, and whatever good or ill their advocates may have done themselves, the world, or the people in it, are still sick, and among the multiplicity of doctors who must make their living out of sickness, some of them will practice hypnotism, and will be likely to do some good, but perhaps quite as much evil. And now if you will permit me, I would like to give you readers an account of a case of hypnotism (magnetism we used to call it) which came under my notice forty-five years ago. There was at that time great excitement upon the subject in Massachusetts; lectures were given, operators were trying their powers whenever and wherever permitted, and everybody, or nearly everybody, was talking about it. I was at that time living in East Boston. One of the daugh-

ters of the celebrated Dr. J. B. Dods, and her husband, were inmates of my family. The daughter and her husband were both mediums, and were therefore easily magnetized, so that we often experimented with them and upon them. Among my acquaintances were two physicians, one the son-in-law of the other, both considered skilled in their profession. They both entirely ignored magnetism (mesmerism we generally called it.) These doctors declared it was a rank humbug. One or the other was frequently at our house and we discussed the subject pro and con. One Sunday about noon the younger of the two doctors came to our house. He asked to see Mrs. Colman. He appeared quite excited. He requested me to go and see a patient of his on what was called the second section, nearly a mile from my house. The doctor acknowledged that he did not know what ailed the patient. The patient was a young lady some eighteen years of age. She was there from the country on a visit to some cousins. This doctor was the third one who had been called to see the young lady within the previous week, and neither one of them had succeeded in ascertaining what the disease was. Her eyes were closed; she seemed to be in a kind of sleep, and could not be awakened. The first physician who was called had had her hair all cut off, the whole three had concurred in prescribing a blister plaster for the whole length of her spine. The Saturday previous she had said that a lady on the first section (my home) knew what ailed her, and would cure her if they would send for her. But the friends had no knowledge of me and could not interpret her request, but on this Sunday she succeeded in describing me so plainly that the doctor was certain who she referred to, and so came for me.

When the doctor called I said to him, after his request for me to go, "Why are you so foolish as to come for me? I am not a physician." "But," said he, "she wants you, is surely going to die and you must not refuse." I went. The friends were at work on a robe for her burial, their eyes were full of tears, they were sure she would die. As I went into the room the sick girl said, "I knew you would come. I saw you start from your home." I then shut the door, after the friends had left the room at my request, and then taking her hands in mine (they were cold) I said to her, "What ails you?" She replied, "I don't know." "Well," I said, "I know. You are partly mesmerized and I will complete the sleep, and then you can tell me." I then made passes over her until she was thoroughly asleep, I mean magnetically, and then said: "Now tell me the meaning of your condition." Said she: "Mr. B—— had sat with her the Sunday evening previous, had mesmerized her and left her in sleep." "But why have you not awakened in all this time?" She replied: "He has been in every day until yesterday, has made passes over me, just enough to keep me asleep." Said I to her: "Who is this man? What is he to you?" "We first met," she replied, "at a party, since I came here, and he requested to call and see me." "Do you think him an honorable young man? Tell me what you know about him." "I do not want to think him bad," said she, "he tells me he loves me." "Has he wronged you in any way?" I inquired. "I guess not." Then remembering, she added: "He has taken my purse. He said he would take it to a jeweler and have it mended." "How much money was in it?" "About seventy dollars." I then awoke her. The whole week she declared had been a blank to her. Her hair was gone, her back was badly blistered, but she was not sick, only homesick. The young man, a perfect stranger to her friends, kept himself a stranger. The money was never returned; the girl was sent home. After this I learned (?) doctors did not care to talk of mesmerism. The lesson here taught is: That people should be careful what influences they yield themselves to.—Freethinkers' Magazine.

That out of which the family get the most comfort is the best housekeeping. It is only when one is thoroughly true that there can be purity and freedom. Falsehood always punishes itself.—Auerbach.

## Written for The Better Way. ONCE A SPIRITUALIST ALWAYS A SPIRITUALIST.

BY J. W. DENNIS.

A child learns its ABC's never to forget them, and let that child live to be a hundred years of age, he cannot forget the letters of his own native language. So it is with spiritual truth, no man, woman or child can learn of spirit communion and ever forget the knowledge so attained. It is one of the impossibilities for us to attain this knowledge and forget it. Therefore, I say to investigators of spiritual phenomena, if you do not wish to be convinced do not investigate, for I never, no never, knew of an honest man or woman that investigated the matter but that they became thoroughly convinced that there was a spirit life beyond, and an open roadway between the mortal and immortal life.

Sages and philosophers have taken the matter up to prove that spirit communion was a fallacy, and they have retired from the investigation so thoroughly convinced that they own that there is a realm beyond this material life where man's soul dwells in accord with the natural law of that soul's existence. Scientific men have also investigated in a way that put them outside of the realm of spirit, and as a matter of course they have not investigated the fact of spirit return. "The Seybert Commission" have not investigated the phenomena of spirit manifestation or spirit return; their whole report is a report of "How it might possibly be done." Therefore they have not examined into the matter of actual spiritual things, but have very elaborately told us how it might possibly be done. Sky pilots of the Moody and Sankey stripe and of the Talmadge school, have simply condemned all things spiritual from a point of utter ignorance, therefore they count for nothing. But no man with any kind of common sense has ever investigated the matter of spirit communion but what has had self-satisfying conviction of the truth affirmed by such investigation, and no man has or ever can forget these facts, these truths, nor can he honestly condemn them. If he does condemn he will be false to his manhood and a liar unto the world and unto himself.

## PHOTOGRAPHS OF A SPOOK.

A strange case of spirit photography occurred a few days ago in Los Angeles. The lady who was the chief actor will not consent to the use of her name, but there is no question of the reality of the event, and it is made all the stronger that both she and the photographer are skeptics of Spiritualism. She took her position in the gallery, and the photographer threw his cloth over his head to arrange the focus, when, with an exclamation of fright, his head bobbed suddenly out from beneath the covering, and he stared at the lady.

"Did any one pass behind you just then?"

"Why, certainly not," she answered. He then took the picture and went into the dark room with it. He came bounding out in a few minutes, and with a white face and strange manner, said she must sit again. She complied, and again, when he proceeded to adjust the lenses, he could not restrain his terror. His face became beaded with a cold perspiration, his hands trembled so that he could hardly proceed with his work. Five times did he take the lady's picture, refusing to give her any explanation of his strange behavior.

At last he told her she would have to go to some other place—he could not take her picture satisfactorily. Then she insisted on an explanation. He refused for a long time, but at last he brought her five plates from the dark room. In each of them, by her side, dressed in grave clothes, with outstretched arm and beckoning finger, stood the figure of a person who had been very dear to her, but who had recently died. The lady nearly fainted, and denounced the thing as a trick, but was soon convinced if there was fraud the photographer did not know it. The photographer developed the plates, and the portraits of the living and the dead are exact and startling.

The lady is not superstitious, but the inexplicable affair has worn her nerves so as to render her seriously ill.—Globe Democrat.



Written for The Better Way.

## THE BIRTH OF THE SPIRIT.

Or Death and Its To-morrow, the Spiritualistic View of Karma, Heaven, Hell, etc., etc.

BY MOSES HULL.

I said our ungodly appetites in this world sometimes might constitute the hells in which we will be tormented in the hereafter. Not only will they torment us but they may compel us to torment others. There is much vicarious suffering in this world; mediums are the atoners for the world. Hundreds of drunkards come from the other side and tell us they are tormented by the appetites they cultivated in this life; not only so, but many of them seek gratification through mediums, and makes them victims of appetites and desires which do not belong to them.

I once knew a medium, who, after offering a fine invocation and delivering an eloquent discourse, suddenly passed under the influence of an Irishman, and turned to the president of the meeting and importuned him for a chew of tobacco; being refused the medium appealed to another and then to another, and tears rained down her face as she plead in the most eloquent Irish brogue for just one chew of tobacco.

The poor fellow claimed that he was a sailor; that he was lost off his vessel some two years previous to that, and he had not been able to get any tobacco since, though he had craved and hunted for it all the time. He said he had been informed by certain of his friends that the two worlds touched each other at that place, and he had come there with the forlorn hope of getting some tobacco. One man then and there threw his tobacco away. Said he: "I see it all; our ungodly appetites in this world become our hells in the next. This appetite for tobacco must be overcome in my own strength. I will do it here and now. After I have passed over I shall not want to come back; I have a higher motive than the desire for tobacco to call me back; aside I do not want to make a medium act the fool as I have seen it done this afternoon."

This man got the right lesson from this manifestation. If crude manifestations could always find such interpreters the world would improve even under the worst forms of the spiritual phenomena.

This idea that death is but a birth and that we carry the results or karma of this life with us into the great beyond as we carry birth marks with us through this life goes a long way toward reconciling certain otherwise insurmountable difficulties.

When a person passes away we gather around the casket which contains the body in which he once lived, and blinded by our tears, we say a man is dead. Could our eyes and ears be opened to see and hear that other thing—the immortals—we would see a happy throng and perhaps hear them sing, "A child is born, born into our world with the experience, the education and the ability he has gathered in all his years of schooling in life's primary department."

When one realizes that his education, his victories over self, his manhood constitute just so much capital with which to begin business on the other side, he feels more courage to face the storms, overcome the difficulties and make a man of himself in this world.

Many talk as though we live and learn, and continually add to our stock of knowledge in this world, and then die and forget all, that when an intelligent and good man or woman goes out of the world just that much knowledge is forever gone—annihilated. This is not so. We are simply here in the primary department of life; we pass to the other world with what we have gained here, and over there we use that wealth of knowledge and spirituality.

We make mistakes in this life; why should we not? Every step in the road is a new step, or a path never trodden before. I have heard many old people lament that they could not live their life over again; they think if they could they would avoid the shoals on which they have been compelled to pile the wrecks of misguided lives. Yes, if they could live their lives over with the experience of the past, this would probably be true, but if their second life were to be as new to them as the past was, they probably would do no better than they did before. But reader, has the thought ever occurred to you that you are to be born again, born into a newer and higher life; born with all the experience and karma of the life as capital with which to commence in the "sweet bye-and-bye."

Has the thought never occurred to you that the essence of divinity and consequently the elements of eternal progress are in you? That you hold in your nature the seeds of infinite possibilities, and that the more of these you develop and ripen in this life the greater will be your enjoyment in the next. It seems to me if we could get this thought firmly fixed in our minds we would not tie ourselves back as many of us do to the groveling things of earth.

See how we grovel here below  
Pond of our earthly toys,  
Our souls how heavily they go  
To reach eternal joys.

Excess of ceremony is always the companion of weak minds; it is a plant that will never grow in a strong soil.

Written for The Better Way.

## DEMONSTRATED FACTS.

DR. N. H. EDDY.

Demonstrated facts and what are they? To my mind they are that which applies so palpably to our senses, as to be a reality, and in all ages, ancient and modern, there are and have been things transpiring which are steadily leading every thinking and investigating mind into broader fields of knowledge, and each fact having its bearing and worth, helping humanity to a better understanding of those things pertaining to their material welfare; and also there are facts being demonstrated to our senses that interest us in that which is beyond the material, called the realms of spirit, for as all things that are visible here to our senses, seemingly fade and pass away, where do they go? The materialist says that is the last, and upon that authority does he make such an assertion? For demonstrated facts have proven that what is called death does not end all. We are living, intelligent entities here upon this sphere, having an organism through which we can express that intelligence one to another, and it occasionally happens between two mortals that is only known to them; and as one passes away leaving only one living, intelligent entity occupying the human organism, who was in possession of said intelligence, would ask under what other hypothesis can that knowledge be gained by another earth mortal, except in and through spirit communion, and such information gained proves a continued existence of that intelligent entity, once in the human organism on this sphere of existence, but who has passed to the realms of spirit, according to natural laws, and has the ability to make known to another loved one on earth that which was only known to themselves and the one in earth life between whom this fact or experience co-existed or was known. And that fact was what transpired between my father and mother just before she passed to spirit life, and he said, no one knew what that was but himself and her, who is my mother. And the last time I saw my mother in earth life was about six weeks previous to her transition, and I have that knowledge given to me by my mother in spirit life. I have a letter from my father acknowledging the correctness of same. This is only one of many facts that have been given me from the realms of spirit, demonstrating to my senses beyond a doubt the reality of a continued existence and that loved ones and others can come to us bearing messages of cheer and advice to help us in our struggle through life. Another fact, was the receiving of a message (between two closed slates) from my mother through the mediumship of an entire stranger. I held the slates firmly in my grasp, the medium also holding the edge of the slates. I could hear the writing going on and the conditions such that only some unseen intelligence could accomplish that which was produced through these closed slates, the message containing that which pertained to my mother's family and a statement that has since been verified. Another fact was this, upon showing these slates and message to a medium many miles from where it was obtained, the statement was made to me that the next time I had a sitting with that medium that I would get a message from my daughter and a flower, which was fully verified to me some three weeks later and in broad day light, between the hours of nine and ten a. m., being the next sitting I had with the same medium. The message from my daughter being in fine hand writing and on the other slate a message in coarse hand writing with Charles Foster's name signed. The question arises: how did that medium miles away know that I would get a message from my daughter unless she was told so by her, who had passed to the realm of spirit. At a seance given by the controlling intelligences of Edgar Emerson, on the evening of October, 29th, in Cincinnati, O., three names were given me of those who had passed on to another life which I understood and recognized, and the controlling intelligence said that there was the form of a young lady that stood back of me with her arms around my neck and gave the name of Nettie which was the name of my daughter. Mr. Emerson did not know of that. There are many facts which I could relate but time and space does not permit. These facts are conclusive to me but not as real to others as their own individual experience would be, but through honest investigation they can for themselves "seek and ye shall find," "knock and the door of truth shall be opened" and reveal to one and all that knowledge which cannot be gained if they will be honest in their investigation and seek for the truth, like attracting like.

My early education was in the line of orthodoxy, that all who did not believe in the atoning blood would be eternally lost, but the lights of eternal truth were opened and the light of eternal soul revealed to me that we not only live, move and have a being with intelligence on this sphere, but also in the realms of spirit.

Written for The Better Way.

## SPIRITUALISM THE WORLD'S REVOLUTION.

BY LYMAN C. HOWE.

On Thursday evening, November, 6th, I attended the Woman's League, and I found men in abundance, and the principal speaker—Mr. Logan—appeared to be a man, and his ideas and sentiments were decidedly manly. Mrs. Lillie Devereux Blake presided and simply illustrated the qualifications of woman—at least one woman—for official positions, and parliamentary rulings. The gist of Mr. Logan's discourse, The Woman of the Future, was evolution as the universal solvent of all vexed problems. He objected to rehearsing woman's wrongs as a reason for asking the ballot. He thought woman had not, and does not, suffer more wrongs than men! He asked the ballot for woman, not for her sake, but for ours, and for the sake of the race and the higher civilization. He thought men were gallant and ever ready to grant to woman all she asks or needs, and to correct any wrongs she may suffer at the hands of men and law whenever they could be made to see that they were wrong. This may apply to some men, but will it do for the majority who rule? It occurred to me then the one proviso made the speaker reasonably safe. "Men were ready to redress woman's wrongs when they could be made to see them." But the history of six thousand years has shown that the ability to see the wrongs that woman suffered at the hands of men seldom reveals itself. Even when pointed out and the patient appeals for redress are urged with all the eloquence of agony and faith, the "Lords of Creation" have been deaf as adders and blind as bats to the crying evils of which they are the agents and the sustaining cause.

Until men become balanced and are grown in spiritual stature and moral fullness we cannot expect them to see or realize the wrongs they have perpetrated in the name of law and justice, or to be able to correct their errors and adapt laws to the needs of all, until they share with woman all the responsibilities and privileges in Courts and Congress as well as in the school room, the nursery and social life, and the sexes become mutual educators and co-equal directors in all the affairs of life. But this condition of affairs can never obliterate nor weaken the lines of nature that distinguish and preserve the sexes in their organic and spiritual completeness. On the contrary, the more perfect the reciprocity of all the qualities is expressed, and the opposite states of being complement each other, the more complete must be the individual development in both, and sexual distinctions correspondingly perfect.

It is an illustrious fact that the impulse expressed in the agitation of woman's franchise and all the cognate issues that have stirred the minds of men to higher aspirations and better legislation, struck the world simultaneously with the advent of Modern Spiritualism. And it is also a fact, of which we may be justly proud, that the impetus of this new spiritual dispensation has been and is the inspiring and directing cause of the most important reforms in every department of national and social progress.

True, there are nominal Spiritualists who oppose the political equality of woman, as there were those who favored the perpetuation of African slavery; and on most or all questions of national economies and religious doctrines there may be found representatives of Spiritualism on both sides. This is the legitimate consequence of our unconditional surrender of all dictatorial authority over the judgements and consciences of men. But these facts in no way obstruct the divine impetus and progressive tread of the spiritual movement. On the contrary, they are helpful factors indispensable to its perfect work. Spiritualism appeals to reason and moral sense both in its individual ministrations and in the totality of its aggregate influence.

Coercion in matters of faith is no part of its philosophy, no purpose of its religion. Only as the mind can be held by reason and the illuminations of spiritual truth can it be profitably utilized in any work of the spirit. In military armaments where force and fury are marshalled for physical mastery, men may be pressed into service and held by arbitrary authority against their wishes and in violence to their convictions, to face death in the service of ambition or for the protection of the state, but such service in the cause of spiritual progress would be a serious obstruction. The psychic influence of such help (?) would cast a shadow of depression on the faith and fervor of all. Moreover, men do not like to be driven—even where they desire to go. Every attempt to compel the acceptance of a truth or theory, fortifies the mind with resistance that renders it temporarily incapable of receiving it. But every mind left free to follow the line of strongest appeal and accept or reject upon the merits or demerits as it sees and senses at the time, is sure to move forward, eliminate its own errors, and voluntarily and gladly embrace the truth as fast and as fully as mental evolution prepares the way.

The spirit world looks deeper into causes and comprehends more of the wonderful resources and progressive capabilities in human nature than our limited vision permits. They do not

seek to drive people to heaven, or frighten them out of errors. They realize that we have been driven and frightened too much, and that all the forced righteousness is scarcely better than voluntary vice; and the frenzy of fear paralyzes moral perception, confuses reason, and rushes millions into a maelstrom of wild and bewildering superstitions which blind, choke and chill all the springs of hope and aspiration and fill the world with horror, cruelty and crime.

The new dispensation is from the realms of wisdom, and works in the sphere of causes, and moves upon the citadels of sin and the ramparts of error with the silent solvent of persuasive truth and the quickening and healing power of love. It does not even chide our childish doubts and stupid worship of canonized errors. If we cling to some inherited or educational prejudice, and cast our influence on the side of oppression or against some new ideal, inspired by their counsel for the betterment of oppressed and wronged classes, they know the reason and the remedy and they pity and wait.

The sure outcome of this cause-directing inspiration must be the evolution of all-sided truth, and a system of religious philosophy that will include social science and moral government with justice and the sovereign rights of every child of nature universally accepted and applied. Old systems and evil prejudices will pass slowly away; and the work of the past forty three years with the various germs of the new spiritual era that have begun to unfold, will mature; and become co-operative centers in harmonious adjustment under the reign of universal justice, complemented with all embracing love, illumined and inspired by the constant influx and holy ministrations from the "world of sweetness and light," nurturing every tender instinct in human hearts and evoking the best emotions that grow in the sunshine of heaven.

Written for The Better Way.

## "THE BIRTH OF THE SPIRIT"

BY THOS. COOK.

Our brother, MOSES HULL, in number twenty of THE BETTER WAY, has made a very learned effort to prove that the expression made by Jesus to Nicodemus that "Ye must be born again," had reference to the spirit's transition out of the body into the spirit realms. If this is all there is to the spiritual birth, it appears to me that the occupation of the editors, mediums and teachers of Spiritualism like Othello's, will soon be gone. For it is insisted, and correctly, too, that of the phenomenal part of Spiritualism the world has had fully enough to know all; and that they who will not now believe would not "though they should see one rise from the dead." Hence, if the mere translation of the spirit from the body is the spiritual birth referred to, all the mediums and teachers of that one and single fact may retire—rest upon their laurels and leave the rest to that relentless tyrant, death. But my inspiration does not allow me to stop at that conclusion. To me Spiritualism has yet a far more wide and universal mission to perform. Having completed the first part of its work, to wit: To prove to mortals that there is a future life and a spirit world, it will now set about the second part, to teach mortals to do the Father's will on earth as in heaven, which is to impart to earth's children the wisdom of the angels in regard to our being and the divine laws by which we live and move, think and act. And to my understanding and inspiration it was to this final, full and complete spiritual education and unfoldment, that Jesus had reference in his expression to Nicodemus, that "Ye must be born again." An entire and complete change in spirit and understanding in the wisdom of this world's conception of love, liberty and truth. For he said to the woman at the well: "The time is near at hand when they who know him (God the spirit) will worship him in spirit and in truth." That is, when we shall through the operations of the spirit, fully realize his omnipotence, universal and unbounded love, we shall become a new creature in Christ, (his spirit) and in love will be like him and love even our enemies, and bestow blessings upon even those who curse us and thus fully use us. To see a soul act thus in this world of Retaliation, one must naturally conclude that it is changed wonderfully or "born again of the spirit." In other parts of the inspired utterances such a state or condition of soul is spoken of as a baptism, and doubtless has reference to the same change of heart from the hate or revengeful state to that of the heavenly or spiritual love and goodness. For in that truly glorified new birth the soul worships God in the silence of the soul without outward or formal expression. Hence, this spiritual birth into love and wisdom must be in store for all his creatures, here or hereafter. But it comes to far the greatest majority of souls beyond the grave, after their transition away from the shores of this mundane sphere. If death alone would bring the change of new birth, the occupation of the angels would also be gone as teachers of mercy and wisdom. But it is conceded by all intelligent and well-informed Spiritualists that death does not change the mind, mental or spiritual state; but

that the work of the angels of God are continuous in their labors of conversion over there. Even Jesus after his transfiguration went immediately to preach to spirits in prison. Millions of souls in the spirit world are imprisoned in their worldly lusts, stupidity and ignorance, who must be born or educated out of their debased state or condition. Hence, the worker or medium here when translated into the spirit world, continues right on in the great work of spiritual redemption, just as Jesus did, and as Mrs. Fanny Conant, for years the medium at the Banner of Light free circle rooms, said she had to, to her great surprise. Jesus spoke mostly in parables, and very seldom alluded to death or the transition of the soul, and surely did not in the instance of his conversation with Nicodemus. His mission was to bring down the head of life and disburse it amongst his kind; and said those who partook thereof would be born or lifted into a state of spiritual wisdom and which fact millions of they never would die; would fact millions of Spiritualists will to-day testify to.

A. J. Davis and all the great mediums and teachers in the ranks of Modern Spiritualism are sent forth to elevate, transform or "born again" mortals into the glorified state of celestial love and wisdom, and unless Spiritualism in its final results shall thus save or "born" man into a higher and holier estate it will prove a most stupendous failure. But it cannot fail; for it is just ready to produce or bring forth fruit. First the seed (the rap) then the stalk, the flower, and then the fruit. And soon hundreds will be converted, "born again," and become as a little child, and realize that they are children of one great, common and loving Father, in whose kingdom they live and move and have their being; and that his kingdom is eternally within them and thus will enter the kingdom of heaven and earth.

## "OUR WORKERS."

To the Editor of The Better Way.

Bro. W. F. Peck and Bro. Lyman C. Howe have of late aired their views in THE BETTER WAY on the subject, "Our Workers," and why they are not better paid or longer engaged at one time. Well, the simple reason that they are not engaged at one place for a longer term than one month, is that most of our people who call themselves Spiritualists are wonder hunters or phenomenologists.

I know of one lady in Buffalo calling herself a Spiritualist who, if she got a black eye at night in a spiritual seance, would not be a Spiritualist the next day unless she could get a punch in the other eye early in the morning, and at night she would have to be convinced over again by a blow on the head to last her over night, and so on for all time.

Then Bros. Howe and Peck both make this remark that "wealthy Spiritualists are indifferent to the cause." Now, this assertion I stand ready to refute. They truly say also that most of the devout Spiritualists are in moderate circumstances. This I will admit. I will also admit that very many good and worthy people are quite poor among us. But let me explain what I know to be true, and it is this: Many, very many, of our well-to-do people do contribute to the cause, but do not attend our meetings, simply because they wish to carry their business tact into their meetings; that is, if they pay they wish to have a say in the management, which is perfectly right. Well, after paying, they that do not pay wish to have the most to say, and the result is that the man or woman that has contributed largely to the fund is voted down and snubbed and insulted, until he leaves disgusted with his treatment, and declares that he will not have anything to do with public Spiritualism any more, and the consequence is—falls into the hands of a rabble who are not able to support a speaker for even a month. Then the complaint is that the wealthy Spiritualist will not support the cause. There is too much of the expression of the following style, both at our camps and in our cities. "You rich people furnish the money and that is all we want of you; you go home and shut up, and we can run this meeting without you, and we are going to let you know it, too." Well, the consequence is, the wealthy do go home and shut up, but they have the best mediums and take them home with them, retire to their own seance rooms, and then enjoy their spirit communion without any dictation from the rabble.

Such is the case in several instances that I know of, and it is tending toward making this matter a home institution altogether. This very idea of crowding people out that do pay, and that are willing and able to pay, is hurting our camps sadly, and in the end will wind them up, and in the same manner the same policy will in the end shut our halls and wear out all demonstrations of a public nature.

There is another matter that tends toward thinning our ranks, and it is the manner in which our public meetings are carried on. A portion of our people look wholly on the phenomena phases for their spirit communion and enjoyment, while another portion look wholly to the lecture platform for their spiritual food. Well, if one party is in power, they proclaim loudly that no circles shall

be held unless in the daylight, and this disappoints half your audience, and when party gets into power then they proclaim that the phenomena is best, and that very few lectures answer for this reason, and so half are dissatisfied, and so it goes. I can honestly say that under Spiritualists are well and under respectfully treated when they are among us, our cause will not have to flourish, as the Christians have to at the present time. A man or woman, giving to a church, has a certain political shown him there that draws the purse, and the church fattens on Bro. Ayres, of the Boston Building, was not owner of the Building, and the church fattens on the identity of the society, and most of the time at the helm, he would be up to the wet by the very people who now shelters and feeds with food, because they would very soon let him know that they would help if he would send in the Temple and that meeting with help if he would send in the Temple.

Yours truly, J. W. Dwyer.

## WHAT SPIRITUALISTS BELIEVE.

To the Editor of The Better Way.

There are many people who ask what is the religion of Spiritualism. From my standpoint, let me give an answer:

They believe that it is the duty of every mortal to live a pure, honest, upright life.

They believe that under certain specific conditions spirits can and do communicate with mortals.

They believe that after this life we pass to a better life and that life is governed entirely by the law while in the body.

They believe that every wrong committed in this life brings suffering after-life, and that each wrong must be atoned for.

They believe that every soul is saved by that ultimate good which follows all souls who are earnest in desire to improve.

They believe that this earth is a temporary abiding place—a sort of probationary existence, to fit us for a happier life hereafter.

They believe that every mortal is accountable to God for every sin committed while in the body, and that will have to be atoned for either hereafter, before they can progress to happier spheres.

They believe all this and many more, but doubtless this will suffice for the inquirer.

A SPIRITUALIST.

## What Ruined Greece and Rome.

Bribery grew until it had ruined Greece and Rome. The oracle of the early Pythian Apollo said: "Noble avarice can conquer Sparta," and indeed bribery that did it. Cato the Sannite said: "When the Romans begin to take bribes there will soon be an end to their flourishing empire." In accordance with this prediction, he ascribed the ruin of the Roman Empire to the moral and social degradation to the people, particularly specifying the vice conducting to bribery, as the most dangerous and destructive. These forebodings. The Roman emperors and consuls were often suspected of being purchased. The emperors were allowed were full of corruption. They gave a pearl worth two hundred thousand dollars to Servilia to buy her son, Brutus, and paid her one hundred thousand dollars to bribe the consul Paulus. Crassus gave many millions in like manner. Over a million in a year one Tiberius and his wife, and Seneca says, "he was a great and wickedness," that he spent fifty thousand dollars on a single day and divided his life between a conscience and a nauseous stomach. Jugurtha bribed the commission by the Senate to save the life of his nephew, Adherbal, but he was killed, nevertheless, and then the Senate, and when the Tribune was exposed his bribery and banished, he went his way, saying, "I can find a purchaser!"—The Corruptor's wealth.

## The Outlook.

When all those who know the Spiritualism have the courage to put forth their strength, they will be placed where it belongs, and at the very head of the religion, and reforms of the present day. Now its spirit stands by every man, its voice is heard from nearly every pit, and strong magnetic force is the underlying current of the whole of the hour, and that, too, with a tithe of recognition of the cause. What is needed is a more sincere location in mediumship, a more pronounced social standing among the Spiritualists as a class, and the attention of the world to standpoint and the cause fully understood in all the accepted walks of life. Shall the coming harvest be the Spiritualists and the mediums to make it, for the whole matter of their hands, and can be carried out, unless if the monistic and unseen guides are accepted and—More Light.



**MORE PHENOMENA.**

BY J. H. PRATT.

In our two years of faithful administration on the spirits we here have developed in an eminent degree about all the phases of spirit phenomena, such as the handling of live coals with the hand, levitation, type-writing in total darkness, punctuated, and faultless in their orthography, spirit lights, playing on musical instruments, paintings of portraits, flowers, scenery in spirit life, independent writings on tablets and slates in all languages, executed in thought characters from Chaldean civilization to modern times, materializations of bust and full form, materializing in our presence out of radiant vapor, first seen to pour out of the cabinet, their talking to, and gesticulating before us, then dematerializing before our gaze, losing to our senses. Then again materializing in the cabinet, walking out into the arena of the circle, writing page after page on a desk before us, and then talking, singing, waltzing, often two or more at a time; and others again holding aside the curtain showing us their medium, dematerializing in our midst, and then again materializing in mid air, etc.

We entered this stadium of the occult on the 22d of September 1888. Two of our class were born inductive philosophers, our nature a foe to credulity. Bro. Nixon of the best Quaker lineage, educated, practical, reflective and conscientious. Bro. J. T. Haughey, when I first met him in 1865 was treasurer of Miami County, Kansas, and was an elder in the Christian (Campbellite) Church, and when talking spiritualism before him turned upon me with flushed face, remarking his surprise, that a man of my good sense would talk such nonsense. To this I quickly retorted, that, "my good sense was the cause of my speech." But the good brother has a big soul, filled with confidence to the brim, and ere long we were shoulder to shoulder, doing yeoman's service for the evangel from out the azure vaulted superincumbent. Mr. E. S. Edwards—for many years a wholesale dry goods merchant—is practical, cultivated, with not a layer of the mystical and credulous in his nature; with such a condensed love of truth, that he forgets in his social life, that Biblical apothem of being "as wise as serpents and as harmless as doves."

In advance of narrated phenomena I will say, that Mr. Aber is five feet four inches in height by standard measurement; and Mrs. Aber in the dark seances given by her, occupies the center of the seancing room—a room sixteen feet square—at a small seancing table on which a slate and pencil is laid with which she makes an identifying noise while the seance continues. I have known these mediums for above two years, and the most of this time within my own house. In all that time I have been mostly at the exclusive expense of their remuneration; and I have yet to see the slightest aberration from exact integrity in all their ways. Mr. Aber is particularly kindly and child like in his nature, and is the last man in the world whom any one would select for a charlatan and trickster.

The phenomena, at the double seance, held on Saturday evening the 11th ult., between the hours of 7 and 10 p. m., was witnessed by eleven persons, and was composed of our most intelligent population. It was the first dark seance, given by Mrs. Aber. After the circle was formed and the light blown out, the medium was in a few minutes entranced; immediately following which while I was still seated at her side—to her left front appeared a large bunch of light forming into facial outlines, whom we greeted as, Sir Richard Blackmore, a London physician and author, dying in 1729. He returned the salutation with vigorous downward and upward motion. Suddenly the guitar which rested on the piano, eight feet to the back of the medium went trilling about the room as if touched by the fingers of gladness. Lights now became a feature of profuse expression, visibly touching the keys of the piano, the guitar, and saluting friends with a swaying and vibratory motion. Our circle of investigation has made these spirit lights a special subject of critical inquiry, and from long and patient study, the conclusion we have all reached, is: that each of these lights is the aureole of a discarnate intelligence. No two of these lights express the same identity in their shading and brilliancy of expression nor coloring, nor in their vivacity of quick intelligence of movement, and rendering. Often we see these lights touching the keys of the piano and the strings of the guitar, and the tones they vibrate are as dissimilar and individualistic as that of mortal players. And so familiar have we become with this marked individualism that we greet with the same confident powers of recognition as a calling mortal friend. At almost every seance, creative of this phenomena, we put to the test, that these aureoles of light, are but the radiant forms of souls retorted to the sublimated life through the physical. I will request a light to perform certain acts, to go from one sifter to another, go to a certain book, touch the keys of the piano, go to the ceiling, the stove, to the top of the piano, waltz in the mid air, rest in a chair by my side, dance to the music on the floor etc., all of which they do. Often the

spirits place on my lap a Delaware dining room chair; then illuminate, resting upon, and at my request slowly rising to the ceiling, then as slowly descending, resting in the chair, then rising to its back top, attempting to wrest it from me, all seeing the swaying motion, by the movement of the illuminated force.

The most remarkable feature of this seance was the writings and paintings. J. T. Haughey brought two double slates from Paola, arriving at my house at 5 p. m. two hours before seancing time; and constantly in the presence of the medium until that hour. He seated himself in the circle with his slates (two) in hand. Two, (sealed) he had tied to the chan-delier, which he announced were brought to him a few minutes after the entrance-ment of the medium, stating at the time: "Now I have four slates on my lap." Shortly following this Mr. E. S. Edwards announced, they have brought me two slates, soon following, two slates were placed on my lap. Mr. and Mrs. Simpson arrived as we were forming our circle, bringing their own slates, which were not out of their hands until the close of the seance and the light restored.

On the morning after the seance being described, I type wrote, and glued to the slate held by me this statement: The dark seance of Mrs. Aber last evening was a marvel of phenomenal results. In addition to the usual phenomena, while this slate, with an other face to face with it, this painting on the obverse side was executed, with the message in green below, and the autograph to the right, while resting on my lap. At this seance, J. T. Haughey while holding four slates on his lap had a painting executed in colors, for art design and the delicate blending of colors, is at the zenith of any art rendering before had or were beheld by me. Mr. E. S. Edwards received three messages on double slates held on his lap, and the autographs of two friends besides. Six colors were represented in the execution of the last described writing. Much other like, but minor phenomena was had at this seance. This seance was held on the evening of October 11th., 1890, between the hours of 7 and 8 p. m. Signed, J. H. PRATT.

Mr. Simpson received a message on her slate also. There is a soft blending of nearly all the primary colors in the painting on my slate, and filling the diagonal length of the slate from the lower right-hand corner to the upper left-hand corner. Across the left hand corner, below is this message written in green, in a delicate lady's hand: "Dear Papa: I made a picture in your book to day while you wrote that good letter, O' you write better and better all the time." Gracie. To the right of this, in a dark blue is written, Kate Huxly. From my foster daughter, perhaps I have received fifty messages and all of like identity; and Kate Huxly, has written her name twenty times in a stronger lady's hand. This last lady sometimes writes her name including the middle letter M. The picture my foster daughter refers to, was painted on a page of pen tablet, soft red in color, looking something like a wild rose, in design. At the above right hand corner is written in pale blue in color, this sentence: "Dear Papa: I made this picture for you, Gracie." Below this picture I wrote, immediately its history which I here transcribe. "This picture was painted on this tablet several pages within its layers on Saturday afternoon while I was writing a letter to Mr. L. K. Wells of Atchison, Kan. The afternoon cloudy. J. H. PRATT."

Covering the period of phenomenal investigation of the last two years, one hundred or more of spirits of separate identity have written; many of whom written repeatedly, the most of which writings I preserve, for its merit of sentiment, as well as its proof of discarnate origin. I am perfectly familiar with the hand-writing of every one connected in any way with the phenomena; and these spirit writings are as individualistic in its finished chirography, one with the other, as it is, with its carnate investigators. All the styles of writings are represented, to be plainly apparent to any one taking the time for their comparative analysis. And this we invite cheerfully submitting our own hand writing, and the copious mass of spirit writings.

Now, if I have stated the facts and they prove true as they will; in view of that other fact: that no handwriting can be so fac simulated, so that an expert will not discover a real difference of identity, it most logically follows, that some separate soul force, partaking of the quality of us mortals is the prime executive agency in this literary phenomena.

At 8:15 p. m. Mr. Aber, entrancing in the presence of all the circle entered the cabinet. The circle formed at a radius of seven feet from the cabinet. Miss May Cook at the piano. The light was of such a hue that all objects in the room were plainly visible. Dr. Reed in full form—the medium's chemical control—materialized first, whom we swiftly recognized from his long familiarity of presence. We greeted him with an encore, we are a happy family, because we know that life goes sailing along in an eternity of voyage, gathering wisdom from every shore and clime, of how to be good, and do good. Why, bless your dear souls, readers, these preachers from

celesta have taught me the sublime nepenthe of happiness. What is it you ask? It is this. Happiness to you, is in the exact ratio that you make others happy. Try it! Man cannot enlarge his life to fluiditate with the good, only by dragging other lives up after him. The plant is a love; it appropriates the elements to itself; but so selfish is its love, that it never amounts to much in the scale of intelligent growth and happiness. It is only man that develops the altruistic; and because he does, and when he does enters the spheres of its higher mathematics and harmonies. Shakespeare was touched by the finger of this inspiration when he wrote:

"Look how the flour of heaven,  
Is thick inlaid with patines of bright gold;  
There's not the smallest orb which thou beholdest,  
But in its motion like an angel sings,  
Still quivering to the young eager cherubins;  
Such harmony is in immortal souls;  
But this muddy vessel of decay  
Doth grossly close it in, we cannot hear it."

Following the materialization of Dr. Reed was that of Judge Black, Polack Wilson, Father Hinkle, Nixon, Gracie Soudard, Sarah Coleman, and so continuing until thirty-eight forms materialized walking out into the arena of the circle, many of them dematerializing in our presence. They displayed a costuming as varied as you meet in collection of like number at a convention or on the street. Indeed more, for Turks costumed in the fashion of their race, with their heads turbaned and alike frocked. A spirit costumed as a Turk, answering to the name of Bajazet and, proved himself to be a strong materializer, continuing in our presence for the longest time at this seance, exposing the medium to our view, with the same distinct clearness as that of himself to all of the eleven on the circle all mutually commenting on the double presentation. Three ladies materialized, costumed in such dazzling brilliancy of fabrics, that no mortal handiwork has excelled—it gleamed with the luster of brilliants.

Some materialized rising up from the floor in our presence, six feet in stature standing before us, talking and gesticulating with a finished mannerism, only relative to a high state of intellectual growth. But the sensation of this seance was the materialization of the spirit Father King, and his answer to questions in writing submitted by F. M. Randall of Paola, Kansas, in a sealed envelope at the hands of J. T. Haughey of the same city. On the morning following the seance, I wrote out the history of the Father King phenomena, which I here transcribe.

Question first of the two answered, but fifth of the series submitted. Does the oil or gas we have developed in this neighborhood have its origin near the finds where we find it, or come from lower depths through rock fissures?

Question sixth of the series: Have the gold, iron, copper, and other minerals we find in our mountains of Colorado, resulted from upheavals of them while in a molten state, or are they gaseous or aqueous deposits from above?

Answer, by the same spirit. Some of the minerals found in Colorado are results from upheavals of them while in a molten state; there are others of gaseous aqueous formation. Some are formed by the suns rays and gaseous substances in the atmosphere. Signed,

FATHER KING.

The mortals agencies submitting these questions are men of irreproachable character; and alike, with all of us are only intent in the search after positive and unalloyed truth. These questions were enclosed within a carefully sealed envelope, which was critically inspected by all the circle (eleven ladies and gentlemen). It being suggested at the time that it would qualify their sworn statement. After this preliminary had been gone through with, and the sealing found to be perfect, the packet enclosing the question was laid on the small writing desk in front of the cabinet door, when the stately form of the spirit King, took hold of the tablet, provided by Mr. Haughey, writing the above transcribed answers in a large, and fairly legible hand, as dissimilar in its individuality of construction as of any one to the other of those witnessing the spirit write. The writing was familiar, too, to the most of us, from manuscript writing had before from the same spirit and then in our possession.

At the conclusion of the writing by the spirit King, he handed the page on which he had written—tearing from the tablet on which he had written—handing it to Mr. Haughey, together with the sealed envelope enclosing the questions, both of which were held by Mr. Haughey, until the close of the seance; at the close the envelope passed around the circle, examined by every one, proving to each that the envelope had not been disturbed in the least, nor could it have been without our notice as it never passed from our sight on the desk before us. King retired into the cabinet and the seance closed. When Mr. Haughey—after the preliminaries stated above—broke the seal in our presence reading the questions as quoted above, Mr. Nixon, from the King manuscript, reading the answers aloud, we the under signed—all parties to this seance above described—certify that the foregoing is a statement of facts witnessed by us. May Cook, Mabel Aber, J. T. Haughey, Josephine Pratt, Mr. C. O. Nixon, J. H. Nixon, E. S. Edwards, Phebe

A. Smith, Joseph Simpson, Josephine Simpson, and J. H. Pratt.

Zollner, in Transcendental Physics lays down the law of the mental process of naturally observed phenomena, that is in objective transit to the center of consciousness through the physical senses. He says on page 43, third paragraph, "to those of my readers who are inclined to see in spiritual phenomena an empirical confirmation of those phenomena above deduced in regard to their theoretical possibility, I beg to observe that from the point of view of idealism there must first be given a precise definition and criticism of objective reality. Indeed, if every thing perceivable is a conception produced in us by unknown causes, the distinguishing characteristic of the objective reality from the subjective reality (phantasma) cannot be sought in nature, but only in accidental attributes of that process, producing conceptions. If causes unknown to us produce simultaneously in several individuals the same conception, only subject to those distinctions which depend upon the differences in the position of the observers, we refer such conception to a real object outside of us; the conception not taking place, we refer that conception to causes within us, and call it hallucination."

**Spirit Photography and Materialization.**

To the Editor of The Better Way.

Wishing to add my testimony to some of the facts that occur in the daily program of our philosophy, I will state that at the late Mount Pleasant Camp Meeting, I had a sitting with Mr. P. N. Foster, the spirit photographer, for the purpose of having my photograph taken, with expectant results, of course. I was not disappointed; for in a few days I received my picture, and besides my own, it delineated the photographs of my nephew, who was killed in our last war; a Miss Alice Crossman, and that of the letter G. The latter probably was placed there by a brother mason, I belonging to that order. Alice was recognized by her mother and aunt to whom I showed the picture.

Since then my wife sent by mail from Beloit, Wisc., a lock of hair to be photographed in order to see what that would bring forth. When finished to our surprise, my own mother, grandmother, an aunt, an uncle who was killed in the battle of Waterloo, and an Indian face was on the picture. All we can say about it is, that this is something wonderful.

On the 23d of Oct., last, we attended a materializing seance at Mrs. Aspinwall's. Besides myself, my wife, my brother-in-law and wife, and 24 others were present. After taking our seats, the medium became entranced and entered the cabinet. This was simply a dark cloth hung across the corner of a room. While singing, the form of a spirit came out of the cabinet and called up her father and mother. In a short while my own daughter Belle appeared and called us up. We were greeted with hand shaking and kisses. Belle then said: "Isn't this glorious, oh, I am so happy," and returned to the cabinet. Next my aunt appeared and received us as the other spirit did. You can be assured we all felt a holy thrill coursing through our souls in presence of such phenomena.

Thirty six spirits in all came out of the cabinet on that evening. At one time four crossed the floor simultaneously—two being male spirits, and two female. Of the latter one was a girl. These were recognized by a friends present.

Much more could be related, but enough for the present. Resp.

JNO. N. NELSON.

**Spirit Guides.**

We have for a long time felt that far too much prominence is given to the parade of "spirit guides." The less we think about the spirits and the more we think about our conscientious duty the better. We scarcely think good and well-bred spirits would care to be so assiduously advertised and recognised. They ask for no recognition or acknowledgment from us: all they desire is that we do the right, and mind our own business; they will mind theirs without any urging on our part. By placing ourselves in a receptive mood, by making the humble endeavour to do our duty, the good spirits more efficiently help us. It is possibly true, that none of us can do anything without active spirit aid; but we do not realize the advantages of this by constantly alluding to the spirits, but by earnestly concentrating ourselves on the work in hand. Accord gratitude to the Supreme: it will reach the proper sphere.—Medium and Daybreak.

**You are in a Bad Fix.**

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Men invite the devil at every angle, and then prate about the Garden of Eden and the Fall of man. Looking back upon my past, Wounded with so many a wasted hour, I think that I should fear to cast my fortune if I had the power.—Alice Cary.

**By All Odds**

The most generally useful medicine is Ayer's Pills. As a remedy for the various diseases of the stomach, liver, and bowels, these Pills have no equal. Their sugar-coating causes them not only to be pleasant and pleasant to take, but preserves their medicinal integrity in all climates and for any reasonable length of time. The best family medicine, Ayer's Pills are, also, unsurpassed for the use of travelers, soldiers, sailors, campers, and pioneers. In some of the most critical cases, when all other remedies have failed,

**Ayer's Pills**

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## WHAT IS ELECTRICITY?

Professor Elihu Thomson is an address before the Thomson Scientific Club, of Lynn, Mass., speaks interestingly on this subject, and though he does not claim to define or analyze electricity, he leaves an impression that he has given it some practical thought and in this manner has become a link in the grand chain that leads to truth, even if not with the rapidity that the subject would be able to convey it, were that the medium or agency employed in its transmission. Nay, it is through mental agency that we are reaching out for truth; and electricity, whether an agency itself, a force, an element, an entity or a law, is one of those facts that we know of as an effect but hardly as a cause. And yet we may. Who knows but that electricity is not the cause of life, or life itself? Who knows but that it is not intelligence in a tangible form, or as a medium between spirit and matter? Of course, this involves the question again what are spirit and matter? Well, we don't know. The reader is composed of both. Let him form his own conception of them by studying self.

Of electricity Mr. Thomson says: "According to the advertisements of quack apparatus, called electric belts, brushes, corsets and shoe insoles, it is life—curing all diseases, and none genuine but the electricity *our* belt or *our* insole makes."

Concerning this he says: "The New York troubles over electric wires must have done something to disabuse the public mind of belief in such definition; unless having too much life is injurious or fatal."

"But to return to the subject. . . . Not so very long ago anything rather light or intangible or mysterious was explained by assuming an essence or spirit, a sort of refined emanation or effluvia. . . . Electricity likewise was a refined spirit of matter, an effluvia. . . . Formerly it was thought to be an imponderable fluid, then two fluids, positive and negative. The simple hypothesis of Franklin explained electrical action by simply saying that when a body was excited or electrified positively, it was in possession of a little more or much more electricity than is natural or usual. When it was excited negatively it was in possession of less than its natural share. He simply called electricity a fluid and then said that it flowed along a wire from positive to negative. . . . With this hypothesis came one that electricity was two fluids which, when they were brought together or near together, showed a strong tendency to unite, and after there was actual contact between two conductors having each a charge, one positive and the other negative, the two would run together and produce equilibrium. . . . But what is a fluid? . . . Heat was at one time regarded as a fluid. . . . So was light. . . . Clerk Maxwell came to the conclusion that the vibrations of light were electric waves, that what we called undulations of light were electric waves. . . . Light is therefore an electric phenomena. When you study optics you are studying electricity."

The latter sentence would probably settle the question—especially as the velocity of light and electricity are about the same—if there were not other questions to be taken into consideration. But since the Spiritual Science has taken a hand in studying nature's phenomena, we cannot relegate electricity to the domain of effect only; for light is an effect, we believe. We also term truth light. Whether this is simply a metaphor or an intuition that light is the true definition of the spiritual entity—the cause of life—we are so much craving to understand, must be left to fancy. Electricity however, which seems to be a grosser condition of magnetism, plays an important role in all spiritual manifestations—both physical and psychical. Without "magnetism" even inspiration is flat, and suggests that this fluid, or essence, or entity, constitutes the life of intelligent manifestations as well as the material. And that which gives or creates life must be life itself, for as the cause so the effect. Thus if electricity

is not life itself it must be one of its—conditions shall we say? However, as there are many things in nature to study and still to discover, we cannot yet give a full definition of life, for everything that we can realize with our physical and spiritual senses go to make up part of the "cause"; the ego of existence; that which is, ever was and ever shall be—figuratively called God.

But to our subject. Electricity, whether life itself or a "condiment" of the same, is indifferent. The main point is that we have it and know how to utilize it, and which is being done quite extensively now. We know that it both gives and takes life—just what the theologians say "God" does. Well, electricity was supposed to be God once upon a time. Intuition tells many living truths, and probably it came near the truth that time. Instead of an attribute it was simply believed to be God itself. However, until a better one is reached we will use a metaphorical term and say *Electricity is the Salt of Existence*.

But when spirits themselves, and such exalted ones as govern the *Banner of Light* free circle cannot give an absolute solution to the problem it is hardly necessary for us poor mortals to try.

Here is what the Band answers a "Seeker" to the question: "Will the controlling intelligence state his conception of the difference between magnetism and electricity?"

"A.—Magnetism and electricity are the manifestations, we might say, of a very potent force, or indeed of the most potential force of the universe. Man has not yet defied, to his own comprehension, what electricity is; he beholds its manifestation through nature, and he has so come in contact with its laws as to make them somewhat subservient to his own will.

"He sees the operation of this potential force, and for want of a better name he calls it electricity; that is, the vital fluid, and perhaps the best name that you can apply to it is the vital force of the universe. It may indeed be likened to the great intelligent vital principle of life itself, which we call God. Magnetism is the application of a refined quality of this potential force. Electricity, in its various operations and movements, produces certain results in human life and to human experience, so magnetism, a refined aura, permeating the atmosphere of the natural world, penetrating the environments of every living thing that breathes upon the planet, vibrating throughout the entire system of man, can be so applied to human needs and human welfare as to bring the sick up to a standard of health, as to bring the mentally depressed up to a plane of exaltation and happiness, as to bring the spiritually afflicted up to a condition of harmony and of peace. This we may call the spiritual part of this great electrical force, that you are becoming so conversant with in these later days. Electricity and magnetism combined may produce wonderful results. Electricity and magnetism, springing from the same great potential force or parentage, have an especial work to do with healing, restoring, and even creating new lines of life and happiness and vigor for man, and for all objects in nature, revitalizing, stimulating, drawing out new powers, and also acting as a beneficent force upon human and natural life.

## NOTHING ATTRACTS NOTHING.

Brother Moses Hull writes in a communication concerning a materializing seance he attended "as usual, my friends failed to put in an appearance. . . . Mediums generally claim that I am just a little too skeptical; and I suppose it is true. The leopard cannot change his spots, or the Ethiopian his skin."

Brother Hull does himself an injustice by believing himself too skeptical. He is naturally scrutinizing, which is but right, and imagines this to be the cause of his ill luck. We think differently and will speak for him. Mr. Hull does not realize his own greatness, we may say, and would not express it if he did. His spiritual surroundings are of an order that it requires a peculiarly constituted medium to furnish his spirit friends with the conditions necessary to materialize. But this should not discourage him to that extent—as it unfortunately has others—as to believe that materialization is all a mistake or a delusion and condemn it accordingly.

We, too, have met with the same difficulties—if not like Brother Hull, on account of spiritual surroundings too high for the mediums with whom we came in contact, probably on account of inharmonious with the medium—our magnetic relations not agreeing. However, we had a dozen sittings with various media before we got a test, and then it was a perfect one; and all the more surprising because it came through a medium who had been decieved as a fraud by both mortals and spirits to us. Nor did the medium know anything of us whatever, or of our coming, for she resided in an out-of-the-way city, and we only had a curiosity to see her (as we thought at the time) and make a hasty journey thence, reaching the place on her seance night and as luck would have it, got a front seat directly opposite the cabinet aperture. We expected nothing, of course, and behold, our dearest of all materialized—life like and without a flaw varying from the original—beckoning our pres-

ence at the cabinet door. We did not hesitate to go and further assure ourselves of this wonderful phenomenon. There was no mistake or delusion in that instance—nor was that medium a fraud on that evening, as we further assured ourselves by gratifying and absolute proofs to that effect—despite even a spirit's warning, and whom we later shamed for his—jealousy!

Now, Brother Hull, don't call yourself a skeptic. You are not a skeptic. You know Spiritualism to be true, and materializing mediums might as well try to believe themselves skeptical of your inspiration and assert that you prepare yourself as a preacher does and palm it off as a spiritual manifestation.

What Spiritualist regard as skepticism is very often but fear of being imposed upon—an effect of gossiping tongues and outside influences. If every investigator would exercise his own judgment in these matters and not allow themselves to be swayed by others either for or against a medium, they would offer better conditions to their spirit friends. Never mind about the medium when looking for phenomena. Either stay away if you have any doubts or leave that for an after consideration. But when in her presence keep your mind off the medium if you want straight phenomena.

An old adage says: Like attracts like. But we will not accuse our good brother of attracting nothing—as some do, who go to seances—for he is too full of wisdom and truth, and if anything at all, it will be something that will startle both him and the medium who is to be thus honored. May it be near at hand.

## "THE DEVIL!"

Rev. Thomas Jefferson Lee, pastor of the Second Presbyterian church, of Easton, Pa., took the above for his subject of discourse on a recent Sunday morning. For a preacher, and a blue light one, he treated the theme somewhat humorously—we suppose to more effectually kill the devil, since God won't do so.

After giving a picture of the ancient devil, he converted him into a myth of which not even the Bible speaks. His own opinion is that the evil in man is the only devil that ever existed. Instead of one devil "a poor, toothless, rheumatic scamp of over five thousand years" he gives us millions of devils, such as murderers, thieves, liars, adulterers and slanderers, besides a lot of minor imps.

To this the Easton Sunday Call says: "To many it must seem strange to hear from a Presbyterian pulpit that there is no one Devil, no great overmastering Evil One; the chap who raised a racket in heaven for which he was bounced out into a place where thermometers would melt. Some of our old blue-stockinged Presbyterians were horrified, and one asked 'What next?' With the Devil knocked out worse than if he had met John L., we may expect soon to hear that hell is nowhere. This is a great age and since Presbyterians have discarded their belief in the Devil we are prepared for almost anything."

We, too, are glad to see our Presbyterian brethren awakening from their long slumber and pleasant dreams of a rollicking Devil and fiery dwelling place for unbaptized infants. May they soon realize a rational spirit world as we have it, and, too, become happy as mortals. But the above mode of preaching is first necessary. When their superstition has been allayed, they will be ripe for Spiritualism, or Naturalism, as it is sometimes called. Until then, au revoir!

## THE POLITICAL OUTLOOK.

Since the last election the presidential bee has been buzzing a new tune. Blaine has suddenly sprung in the foreground as the best man in the Republican ranks and the Republicans begin to regard his policy of reciprocity with much favor—in fact now say it is an old republican doctrine which is not to be sneezed at. At the same time they are patting Cleveland on the back as a good candidate for the Democrats—probably to be beaten by the man who was once beaten by him. But as the tariff policies of these two gentlemen are somewhat akin, the two great parties would not be far apart should these two become the candidates again—only the chances this time would be in favor of Blaine as the greater man of the two. Hill is the choice of the Democrats in point of intellectual ability and statesmanship and might prove the rock on which the Democratic ship will founder if a compromise is not effectuated by one withdrawing in favor of the other.

In union there is strength, may serve as an incentive to give to either party now, for the coming Presidential campaign will probably be the last between the present political parties. Whichever one loses the election will disintegrate to either become another party or an ally to another, and to lay the foundation for a new era for the American people. The losing party will thus become the country's future benefactor.

In the meantime little else will be done except to intrigue and prepare for the final struggle. After that people will have a chance to think for themselves and much of the future prosperity will depend on the nature of and the practical carrying out of these thoughts.

Where there is mutual prejudice there is discord and consequently lack of organization.

The outlook for organization will depend much or perhaps wholly on the accord of our mediums with each other. Until they become harmonized we need hardly look for a permanent or stable organization; for through them it must come—the spirit world not being able to operate without its material agents. And while these are in discord, or are disunited by little envies or petty jealousies the spirit hosts are about in the same predicament that a general is who is trying to marshal troops that are fighting among themselves. Thus, let us prepare the proper conditions first—then we can talk about organization. In the meantime let us organize as societies so as to get a financial foothold, if we cannot get a moral or spiritual—or we may say a political one. Let individuals make it their duty to belong to one or more societies, and the beginning is made. The individual must constitute this beginning. When all become willing and not each one wait for somebody else to invite him to take an interest, the difficulty is overcome. The volunteer is the most blessed and honored always. Let us all be volunteers—true patriots to the cause!

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It is not always necessary to have tests to convince ourselves that the manifestations obtained through a medium are spiritual. But some people don't see it in that light and regard everything as fraudulent that does not pander to their tastes or selfish whims.

If we cannot do others a kindness or give them a loving thought without benefitting ourselves, it surely follows that we cannot injure another, either by thought or action, without injuring ourselves. Nature replies just as we address her. Like attracts like.

Materialism is a greater enemy to Spiritualism than churchism, for the latter at least teaches something in common with Spiritualism, while the former does not, and often the opposite.

SEND US NAMES OF SPIRITUALISTS OR FRIENDS WHO ARE INTERESTED IN OUR CAUSE THAT WE MAY SEND THEM A SAMPLE COPY OF THE BETTER WAY.

## PERSONALS AND LOCALS.

T. C.—Accepted.

Our visitors would find it to their advantage by calling in the afternoon, as the forenoon generally finds as very busy with the effects of the morning's mail.

The Spiritualists at Temple Heights, (Me.) camp-meeting are building a pavilion.

Mr. and Mrs. Harvey Lyman have purchased a house at 151 Circular st., Saratoga Springs, N. Y., but two minutes' walk from the springs. They have rooms to let.

Mrs. Maud Lord Drake and husband are on their way to Los Angeles, California. Mr. Drake has been building and equipping an electric railway fifteen miles long, at Aurora, Illinois.

In union there is strength. If the various chartered Spiritualist societies in the city cannot conveniently unite into one, a co-operation might be effected on the grand lodge plan, by forming a central organization composed of three members from each society. This central organization can be run with hardly any expense and will represent the entire body of Spiritualists of the city.

Our essay on Electricity is an effect of suggestion or request rather than personal choosing. So our readers must take it for what it's worth.

We would request our amateur contributors and correspondents to avoid tautology. By re-writing their matter and endeavoring to express the same briefer it will not only improve them in composition, but make a better article and aid them to the same they are striving to reach.

Mrs. Sadie Seery has been visiting Anderson, Winchester and Muncie, Ind., and as usual met with grand success, both in having good sences and converting many to Spiritualism.

On account of the space taken up by the publication of Mrs. Underhill's obsequies last week, we got behind in presenting some interesting reading matter and a new contributor intended for this issue, and this week Miss Jennie B. Hagan's lecture fills the space. But our readers will lose nothing, as the articles we have in store are especially written for THE BETTER WAY and will all appear in the near future.

Write up your spiritual facts as you see them and without comment or telling what others think of them. Also avoid too much of the ego and details that do not interest the public.

Those of our correspondents and contributors who have a type writer will greatly oblige us by using it for matter that is intended for the printer.

Of one of our obliging correspondents

the *Pittsburg Review* says: "Mr. S. A. Garber, who has been for the last three years in charge of the circulation of the *Pittsburg Press*, has accepted a similar position on the *Review*. Mr. Garber is a gentleman whose ability and integrity are so well known in this city that he needs no introduction. He has expressed his determination to boom up the circulation of the *Review* from its present 5,000 to 10,000, within a very few months, and judging by the energetic manner in which he has commenced the work, he will certainly fulfill his promise."

The subscribers to Emma Rod Tuttle's volume of poems, "From Soul to Soul," will be interested in learning how almost miraculously the plates escaped being consumed and the publication greatly delayed. They had just been completed and scarcely had been taken from the building, almost within the hour it was destroyed by fire.

Last Sunday was a beautiful day. The spiritual halls enjoyed good attendance, and the mediums were consequently in good spirits—not only figuratively speaking, but figurately as well, for a high barometrical condition also furnishes a high spiritual condition which is salutary to both mediums and spirits, and through which the latter can better penetrate to give tests of their presence. G. A. R. Hall was crowded both morning and evening, while the medium, Mr. Emerson, seemed full of the spirit of inspiration and interested his audience accordingly. Douglass Hall enjoyed a good audience in the afternoon, where Mrs. Rall occupied the platform, speaking words of encouragement to eager listeners. At the evening services of the Union Society, Mr. Emerson delivered a well-timed lecture on the controlling of mediums by spirits, saying in point and pith that none should allow themselves to be controlled by unreasonable or foolish spirits, or any spirits that would not conform to the rules of society in which we, as mortals, are compelled to exist and move and earn our daily bread.

When mediums become aware that they are made to do anything that seems ridiculous in the eyes of other people, they should control the spirit and not let the spirit control them. A simple resistance when the feeling for control comes on will prevent the trance and bring the spirit to a realization of the cause of resistance and either leave the medium or behave himself in the future. Mediums should balance themselves between their selfishness and a little common sense—reason.—Much of this lecture was suggested by the controlling of a sensitive medium by some foolish or sentimental spirit, in midst the service, who created quite a stir in the audience and made some people feel very apprehensive. A magnetic physician present, however, took the spell off of her and brought the lady back to her normal condition, when she expressed great regret for what had happened. The tests that followed were both beautiful and grand, and we might say that Mr. Emerson improves with age. Next Sunday will be his last. In the morning he will lecture on "Mediumship" and in the evening make his coup de grace.

## NEWS ITEMS.

A number of influential Republican newspapers are demanding a repeal of the McKinley bill at the coming session.

All the Indians South of the Northern Pacific are greatly excited over the supposed coming of a new Messiah—a modern Christ.

Mayor McCarter, of Nashville, Tenn., has resigned, assigning as a reason that the salary, \$2,400, is not sufficient in view of the many calls upon the mayor for charity.

William Lloyd Garrison, son of the great anti-slavery agitator, is very wealthy, having amassed money from the wool business. He is literary in his tastes, takes an active interest in politics, and is a Democrat.

A veteran of the Napoleonic wars has just died in the Institution of the Ville Evreux, Paris, at the age of one hundred and six. Jacques Renadin, that was his name, was a native of Lorraine. He fought, among other places, at Eylau, at Friedland and at Jena, and he was able, even in his extreme old age, to recite with picturesque effect the glories of the First Napoleon, for whom he had a profound admiration.

The last meal of Succì before his fast of forty-five days, now being observed in New York, consisted of anchovies, boiled trout, olives, celery, the Italian dishes cressini and insorta, cauliflower, kidney stew, roast chicken, roast partridge, roast quail, grapes, pears, and a bottle of Chianti. He has been now fasting about three weeks, losing 19 pounds in the first ten days, and about 30 pounds up to the 29th of November.

On the outskirts of the village of Whitehall, seven miles from Allentown, Pa., on the bank of the Lehigh river, lives Mrs. Adam Wucher, the greatest fasting invalid ever known in this country. She has not tasted of solid food, if all the witnesses are to be believed, for 231 days, or liquid nourishment of any kind for 208 days; yet, strange to tell, she seems to be gaining strength. Her experience is perhaps the most remarkable on record, and has set the medical fraternity all agog all over the State.

Dr. Nansen is rapidly preparing his expedition to the north pole, will start from Norway in February in the ship of 170 tons burden that has been specially built for him. The vessel is so constructed that she cannot be crushed by the ice. Dr. Nansen is visioning his vessel for five years, a dozen men will go with him to share good luck or tragic fate. He thinks will take about three years to drift to the islands of New Siberia across the north pole and down the other side, the southern end of Greenland, expedition, which is carried out by aid of the Swedish Government and munificence of Mr. Dickson, will cost over \$100,000.

Dr. Koch's fluid for the cure of tuberculosis or consumption not only attacks particular places and groups of bacilli but rapidly annihilates all tubercular bacilli with which bodies are infected. We now know that the curative acts equally upon all groups. The care is to free the organism from bacilli. To attain this end we apply massage the early stage of the treatment targets, joints, &c., affected by tuberculosis, in order to force the bacilli to have increased themselves in cysts the blood channels where we can easily reach them than when they are those parts where the circulation is little influence. After the massage injection subdue the bacilli, all the mains to be done in cases of tuberculosis of the bones is to remove the dead bone and to restore the general health of the patient.

The N. Y. Times says: With our becoming more and more unequal, the chances of every man man for all likelihood more and more precarious, not drifting toward shoals of some. The position taken by Mr. Sewall in the Senate in 1850, opposing, others, the fugitive slave measure, that slavery as an institution had to be and that it would do so gradually, peaceably or suddenly and by violence. We all know which it was. As that slave law of 1850 was the beginning of the end of slavery, is it not possible that the McKinley tariff law of 1890 may be the beginning of the end of slavery? As the former aroused the people to fuller sense of the enormity of slavery, might not the latter arouse to a fuller sense of the enormity of protection? In 1848 the Whigs carried country; they passed the Compromise measure of 1850, and then—passed to another world. The Republican won in 1858; we have the McKinley tariff, may probably have the Force bill, and—eventually, perhaps—end to the Republican Party. The end of the Whigs undoubtedly came by measures of 1850, though the party not completely collapse at once, it may come to the Republicans from present measures and methods, there is no chance of their going pieces as easily as the Whigs did, cause they are more revolutionary, resort to any means to keep in power, seem to have an inexhaustible strength in sectional animosity.

Commenting on the recent case excluding newspapers from the Kansas Herald says: "There is little danger that we are being gone too much. We read that an old postmaster has thrown out of the entire edition of the Fort Worth Daily Journal, because the paper paid an account of a Catholic church which contained a list of members had drawn prizes. Another journal stopped also because it contained short item regarding the raffish sofa pillow for the benefit of a poor lady. President Harrison is a man and should make an example of this postmaster. His interpretation of the law is that any postmaster who constitute himself a censor over the papers that come to his care, and them as rigorously as a Russian on, and if he pleases, throw them out of mails. No law was ever passed in Congress giving such power. We appeal of the President's course against the law and of legal action toward the press of the Louisiana lottery. It is one thing to suppress a lottery, another to interfere with the liberty of the citizen. To throw out of the entire edition of a newspaper because it contained an item regarding raffish of a sofa pillow for the benefit of a poor family is an outrage."

Deafness Can't be Cured By local applications, as they cannot reach diseased portion of the ear. There is only one way to cure deafness, and that is by restoring the inflamed condition of the mucous lining of the Eustachian Tube. When the tube is inflamed you have a rumbling sound and deafness is the result, and unless the inflammation can be taken out of this tube it remains in its normal condition, hearing will be restored. We will give One Hundred Dollars to any person who can cure a case of deafness caused by catarrh of the Eustachian Tube, and who will not be cured. Send for circular free. P. J. CHERRY & Co., Boston. Sold by all druggists, 75.

B. F. Poole, Clinton, Ia.—Dear Sir:—I am writing you to thank you for the medicine you sent me last July a thorough trial. I am just what I needed to rest my eyes. Magnified compound did so much for my eyes as in good shape now. I am a perfect man. My eyes are perfect. May the good help you is the wish of your friend. Mrs. A. M. CHAPMAN, Norwich, Ct.

Advice to Mothers. Mrs. Winslow's Soothing Syrup is the best remedy for children. It cures colic, softens the gums, allays pain, and is the best remedy for all the ailments of infants.



# Correspondence.

## New Orleans, La.

Sunday, Nov. 16th, Mr. H. T. Stanley, of Boston, Mass., occupied the rostrum at the Hall of the New Orleans Spiritualist Association, 30 Camp street. The speaker reviewed the religious teachings before and after the advent of Modern Spiritualism. At the close of the lecture some twenty spirits were described and their names given, most of whom were recognized. The character and surroundings were read from four handkerchiefs in a satisfactory manner. W. M. BROOKS.

## Peoria, Ill.

A meeting was held Wednesday evening at 722 North Adams street, for the purpose of organizing a spiritual society under the name of the "Friends of Progress." The following officers were elected: President, Charles W. Peters; Vice-president, Mrs. Hovenden; Secretary, Mrs. L. Heckard; Treasurer, Mr. James Grow. The declaration of principles are mainly such that are generally adopted by Spiritualists, with an addition that,

"Any person of good moral character who is in sympathy with the above constitution and can subscribe thereto, can become a member of this association."

## Grand Rapids, Mich.

Once more have we enjoyed hearing from the "other side" through the inspired lips of our speaker, Mrs. Sheehan. As lecture after lecture comes, and we try to understand and keep some of it for our own, our conceptions of life widens and broadens, and we feel we cannot do too much to place these lessons of life before the people.

Our meetings are creating wide interest. Strangers coming from outside towns begging our speakers to come to them, and every meeting one, and sometimes many come up and declare that never before did they know of the grand truths that is embodied in what is termed Spiritualism. One young man said last night: "You say it is true; I will never rest until I find out for myself, for I have been afraid to die." May he rest with us and live in the light of that truth.

K. F. F. JOSELYN.

## Anderson, Ind.

Mrs. Helen Stuart-Richings has been serving the cause in Anderson, and from what we can gather from the local papers of that town she has been favorably received and apparently appreciated.

The following extracts from Anderson papers tell the tale.

Mrs. Helen Stuart-Richings, the well-known lecturer on spiritualistic subjects, talked to a small audience last night at the G. A. R. Hall upon her favorite doctrine.

Mrs. Richings is a clear, forcible and eloquent speaker, talks rapidly, articulates every word distinctly, and seems to have her subject well in hand. At the close of her talk the audience joined in singing "Nearer My God To Thee," after which E. E. Parker asked for a collection to defray expenses.

Mrs. Richings then recited "Peter McGuire," after which she dismissed the audience with a benediction.—Daily Palladium.

Mrs. Helen Stuart-Richings had a magnificent audience at the G. A. R. Hall last night and made one of the most thrilling addresses ever heard in Richmond, closing the services by a recitation. She is, without doubt, the finest elocutionist that has visited our city since Laura Delany was here. She speaks again at the same place to night and will answer questions. There is no charge for admission and you will be pleased by her address.—Evening Item.

## Rochester, Ind.

Mrs. Lena Bible and mother, who were visiting Mr. and Mrs. Robert Henkle, delivered the dedicatory lecture at Lyceum Hall on Sunday afternoon, the 16th, to a well-filled house. Afternoon subject: "The origin and destiny of man." Evening: "Spiritualism as it relates to reform." The audience at both meetings were made up of some of Rochester's very best people, and who paid the lady great respect and attention. She gave psychometric readings after each lecture, which were very well understood and recognized. I think she left the impression with many of her auditors that they want to know more of the good things Spiritualism teaches. This visit was brief, yet she and mother made many friends, who are very anxious to have them return in the near future. She, it was, who first led the writer and wife into paths that are beautiful, who told us of truths that are lasting. Mrs. Bible and mother left on the 17th for Grand Lodge, Mich., where she speaks for the society.

The good people of Rochester are indebted to Major Bitters for Lyceum Hall, who has fitted up a very nice little hall, with chairs, organ, etc., and we hope much good will result from his efforts for the cause.

MR. AND MRS. HENKLE.

## Rochester, N. Y.

After a few weeks of preliminary trial the more energetic class of Spiritualists in Rochester feel fully assured of eventual success of their organization.

Not only is there a revival of interest among the ranks of those already in possession of this grand truth, but many skeptics are manifesting an inquisitiveness, which, if earnestly encouraged, must ultimately put them in possession of sufficient facts to satisfy their laudable desires.

If people of ordinary intelligence, with unbiased minds, and a conscientious desire to know the truth, will carefully weigh and intelligently analyze the mass of inconceivable facts tending to prove the immortality of the soul, that must surely find there sufficient evidence to elevate them to the ranks of the more advanced thinkers of the age.

One of the greatest obstacles to the more rapid spread of this philosophy has unquestionably been the alarming deficiency of the pure spiritualism displayed by those professing to be our leaders and teachers, but with pride we can see an awakening among the people to more zealously follow the instruction of those higher intelligences, who are continually admonishing us to make our bodies fit temples for the dwelling of that immortal spirit.

The time has passed when an individual can say just claim to the title of Spiritualist from the simple fact that he has received a message from his grandmother, convincing him of her conscious presence, but the true test of his "change of heart," can only be applied to his practical, every-day life. Has this knowledge tended to make him more of a man, with larger charity, broader benevolence and deeper love for his fellow men? If not, he has much to do ere he can justly be called a Spiritualist.

Owing to the increase in our attendance at the Sunday evening meetings, we have been obliged to secure a larger hall, and last week our new quarters were comfortably filled. We made no idle boast, Mr. Editor, when we prophesied the building up here of a society second to none in the United States.

Our last social was held at Mrs. Palmers, 16 Broadway, and was a very enjoyable meeting in every respect.

The young people are taking active interest

in our meetings, and as the future growth of philosophy is dependent upon their efforts, we cordially welcome these to our ranks.

After the regular services Sunday evening, our venerable pioneer worker, K. D. Jones, in a few eloquent, well chosen words, paid a high tribute to the memory of Mrs. A. L. Underhill, and introduced the following resolutions, which were unanimously adopted by the society:

Whereas, The departure from this life of great reformers, or of those who have advanced the moral and spiritual enlightenment of the age in which they lived, is an event of marked importance, and one having recently gone to the summerland who was specially identified with the great spiritual movement of the age; therefore

Resolved, That in the demise of Ann Leah Underhill we recognize the loss of one of the important instruments of teaching the "world the certainty of immortality, and that those passed over the river may return and hold converse with friends in earth life.

Resolved, That the courage and consistency of Mrs. Underhill in defending and expounding the truth are worthy of all commendation.

Resolved, That we feel assured that when the future historian shall make mention of the earnest souls who were instrumental in reaffirming and giving the world the most important philosophy of this or any other age, the name of Ann Leah Underhill will stand high on the list.

Resolved, That we deeply sympathize with the devoted husband and affectionate children of the departed, and that the secretary of this association furnish the surviving members of the family with a copy of these resolutions.

Yours fraternally,

DR. P. SCHUMMERHORN, Sec'y.

## Dayton, O.

The Spiritualists and their friends in this city at their hall in Dickey Block enjoyed a rare treat on Sunday evening, Nov. 9th, in the lecture of Mrs. C. C. Van Dusee, having the greatest and grandest gift of clairvoyance as well as clairaudience, and with her long experience in the cause as a trance lecturer and platform test, her pure motive and with her self-culture, refinement, good voice and delivery, give her lectures practical force and effect upon the audience. Her subject was "What do we take with us to the spirit world?" Clearly her guides pointed out the necessity of living a pure spiritual life here, in order to obtain a bright life beyond this vale of tears; to keep one's mental and physical condition in the purest state and unspotted from the world, and to prepare for the spirit's onward and upward flight to the great father of spirits, and that death is only transition to a higher life beyond this sphere, and unless you understand the wishes of the angel world you are unprepared for that journey that is onward and upward. How clearly she showed the poor ignorant and licentious soul it was so vitally needed that for two hours she held a crowded house, and every one was made to feel that the spirit world was opening its doors and shedding its scintillation of light in every soul.

We are doing a great work here. We had a social at the residence of Mrs. Mary Klugel, 417 Vine street, in which our wonderful inspirational pianist, Miss Cora Denny, of this city, displayed her great gift of playing, and speaking in unknown tongues, and then in interpreting them, followed by our lecturer, Mrs. Van Dusee, on the subject of "Paradise Lost."

The discourse was sublime, followed by Mr. Clifford, of Brooklyn, N. Y., who gave some grand tests, which made it a very enjoyable meeting. And now may the good work go on until peace and happiness with reign supreme, and until the angel's prophecy is fulfilled, "Peace on earth and good will to men."

E. THOMPSON.

## Brooklyn, N. Y.

Prof. G. W. Van Horn opened the meeting of the First Independent Club on Friday evening, November 14th, with a very pleasing, entertaining and encouraging address to the members of the Club, which was followed by the President—Mr. Fletcher—and Mr. Benn with short addresses. The balance of the evening was then devoted to arranging for an entertainment to be given in the near future.

The Brooklyn Spiritual Conference was opened by Mrs. F. M. Holmes. The speaker referred pleasantly to the remarks of one of the speakers at the last meeting, congratulating the Conference on its growth, spiritually, and said that the gentleman had quite overlooked the fact of his own growth and expansion, which fact might be largely attributed to his attendance upon our meetings. The speaker claimed that in order to establish any great reform it was necessary to begin that reform within ourselves. Let us bear with each other's faults and infirmities, closely and carefully criticizing our own lives, and we would have little time and less inclination to criticize others. Agitation means progress. Let us agitate, educate and criticize each for themselves, and if we have any grievances go direct to the person, not to a third party, with what we have to say. There are many yet in ignorance. Let us help those yet in darkness to an understanding of spiritual truth. Drop personalities and work together for the good of the cause.

The opening speaker was followed by Prof. Van Horn with a short, sharp exhortation to mediums, to be true to themselves and the instruction of their spiritual teachers, and trust them to bring out their highest and best attributes. Mrs. Kurth was then called to the platform, and, under spirit control, made a short address, after which Mrs. Isa Wilson Porter gave a number of readings and spirit tests, all of which were recognized. Mrs. Blake was called upon, and gave a number of very fine tests. This medium, in one of her recent tests, described a funeral scene, in which the corpse held a piece of music in his hand, claiming that the music was placed there by a friend who was present, which was recognized by the gentleman giving the incidents. The gentleman was a stranger to the medium.

Mr. Fletcher opened the Sunday morning services at Conservatory Hall with a lecture on "Spiritual gifts, and how to cultivate them." The speaker said, nothing is lost from a natural standpoint. All is for the best, and just as it should be, to develop our best possibilities. We are the result of what our lives, our aspirations, have made us. No one person is better than another. God has endowed us all alike. We all have the same organs, require the same food, the same periods of rest, and enjoy the same natural gifts. What anyone has accomplished more than another is the result of the cultivation of our natural gifts. No great man or woman was born great. Superiority is not usually thrust upon the individual, but the distinguished persons of this and all ages have ever been the hardest workers, have cultivated their natural gifts with the greatest care. Our own thoughts make or unmake us. The new century now just dawning is to revolutionize the tendency of the present age from the cultivation of the physical to spirituality, and the results will justify our most sanguine anticipations. What is it that lives after us longest, our virtues or our dollars and cents? Some of us seem to think it is the latter. Spirituality has no place on the stock exchange or in the busy marts of trade, as at present transacted, and yet it cannot be stolen. With all the grand inventions of the age, what new spiritual truths have been discovered? Our great inven-

gital ministers have met in a city in our own state, and discussed the question of infant damnation, but nothing was decided, and the poor little innocents will have to go wandering through space another three years, until there is another meeting of the Synod, before their place can be assigned to them and they be at rest. The Bible has been revised, and the revision generally accepted, which is an evidence of improvement. When men begin to think, they begin to act, and action means the destruction of creeds and dogmas. Spiritualism opens up to view the fact that our friends still live, that they can and do come back to us with messages of love, to aid us in understanding what is most essential to our future development, and to bless humanity. If our clairvoyant sight was properly cultivated, we would intuitively understand much that is now hidden from our view.

The evening lecture, by request, was upon the "Execution of Hirsch and capital punishment." The speaker began by saying that all executions in Christian lands had been endorsed by the churches. The ministers justifying it under the old Mosiac law of an eye for an eye, etc. How does this accord for the commandment, "Thou shalt not kill," and which was illustrated, when God himself was the only judge—no jury—who tried and condemned Cain for the murder of his brother. Did he not set a mark upon Cain, lest any man finding him should slay him, and Cain departed not to the gallows, or to the prison even, but to the land of Nod, and those who read the Bible know that this mark was a direct request of Cain, the condemned criminal. God says according to this same Bible that "vengeance is mine and I will repay," and Christ says "a new commandment give I unto you, 'that you love one another.'" Does this justify capital punishment? Well, but society must protect itself. Does it do so by capital punishment? If so, why is crime so rampant in the world to-day, as spread before us by the press?

Mrs. Wilson Porter's meeting at the Everett Assembly rooms, corner Bridge and Willowby streets, at 3 p. m. Sunday, was opened by Mr. Simmons, formerly with Mr. Slade, who gave some very interesting experiences with that eminent medium, after which Mrs. Porter gave a number of readings to strangers in the hall, all of which were recognized. Mrs. Porter has removed her residence from Arlington, New Jersey, to No. 36 Livingston street, this city, where she will hold her services and give sittings hereafter.

Fraternally, Doctor.

Fraternity Rooms, Sunday, November 9th—A large audience assembled to listen to our speaker, Mr. George Delere, an earnest, honest worker, who took for his subject "What does Spiritualism prove?" Illustrating as he handled each point, how it has taught us and brought us the fact of the immortality of the soul, of a life immortal, made and perfected according to our conception of that which is required of us in this life, it being a fac-simile of the life beyond. His views were plainly expressed, giving us to know about bearing our burdens, and not casting them upon another, advising us to live a life, pure and undefiled, and doing unto others as you would have them to do unto you, and so on through the whole discourse, giving us lessons wherein we may be instructed and lifted out of the struggles of this life, to soar in the altitudes of spiritual truths.

If we could have a few more of such speakers who come out so strongly for the truth, Spiritualism would be in its zenith, its banner floating o'er all the land, and its believers boldly acknowledging their faith.

The mediums, belonging to the Ladies' Aid, who enter heartily into their work, are never lacking in their duty, and therefore gave many tests among the audience, presenting them both symbolically and clairvoyantly.

TELKA.

## New York.

At the morning services of the First Spiritualist Society held in Adelphi Hall, Mr. Lyman C. Howe spoke on the "Mysteries of the Borderland." He said that "Modern Spiritualism is the door that opens into the boundless arcanum where lies the occult mysteries of oriental superstition. Occultism was practiced without profit or important results by the orientals of India, and cannot those practices be wrought within the sphere of science and mathematics and made to serve some purpose, thereby enlightening the scientists themselves? All science began in occultism, faintly revealed in superstition and guesses. The ancients were more superior to the scientists of to-day in that they were more spiritual."

The speaker dwelt at length on the epochs that marked an advancement in human knowledge down to the present day, and said that "social eminence would not be a spectre of what it is if spiritual developments had not opened up new advantages for us, and India would be nowhere compared to what she is now. Will modern scientists utilize those old practices, for there is something that reasons and loves, which they cannot explain, and which it is their mission to unfold to the world? But Modern Spiritualism steps in and takes those problems which science will not take hold of; it gives each fact under its consideration a spiritual side and a psychic centre, and no question of import to humanity is too vast or intricate for an explanation by Modern Spiritualism."

The afternoon for manifestations was attended as largely as usual. It has the merit of giving every advantage to the presentation of the phenomena, as well as giving large opportunities to those who are capable of presenting the philosophical side of Spiritualism. The afternoon meeting might, with equal appropriateness, be called the mediums' meeting, so well it is attended by them. But mediums do not form the audience. There are many Spiritualists who are constant attendants, and the curiously inclined, or investigators, are well represented.

At last Sunday's meeting Mrs. M. E. Williams gave a rich treat to this audience in an address on the "Condition of the Church."

Mr. T. Bunce followed in an entertaining address on the theme of the president.

Mr. J. W. Fletcher made one of his characteristically brilliant addresses. His subject was on the words, "What is man, that thou art mindful of him, and the son of man that thou visit him?" In the course of his remarks, he said: Spiritualists are to be found not only in the halls devoted to that doctrine, but in the churches. The ministers in their souls are as much Spiritualists as we are, but so they console themselves by giving a certain amount of "clank," labelling the old bottles with a new brand, as it were. A hundred years from now, when we shall all have solved the great mystery of life for ourselves, we shall see on a Sunday morning the great crowd going to the temples of Spiritualism. In a comprehensive and clear manner the speaker argued against the scientific theory that there can be no spiritual life because "we cannot see it," and said that as Spiritualists we perceive the spiritual as well as the physical body. Spiritualism has come to settle that question; it says there is growth everywhere—death nowhere. If Spiritualism is going to be the great religion of the future, it has got to keep growing. The Spiritualism of forty years ago is no more the Spiritualism of to-day than the orthodoxy of forty years ago is the same as that of the present. Each have grown in accordance with the de-

mands of the age, but Spiritualism has so far advanced that it has given a new creed, whose arm shall be so long, whose strength shall be so great, whose power of love shall be so infinite, that every human being, be he saint or devil, shall find a resting place beneath its power. The majority of people have more need of salvation than they have of Jesus Christ. This is figuratively, but you may figure all you want to on it. If you are in trouble, whatever consolation you become a saviour. There is only one real saviour in this world, and that is the man or woman that brings a greater truth to you than that which you already know. The person that takes you a single step along the path of life, that gives you a brighter view of humanity—a teacher that inspires love, charity and a forgiving spirit, is the only one that is a saviour in the true sense of the word. If we are true ourselves, we find our heaven; and the reversed conditions are induced by the relations we sustain to ourselves. The speaker closed with an exhortation to consider every thing presented to us, weigh and measure it, and when this is done carefully and conscientiously, we open the door of that greater and better world, the grand hereafter.

At the conclusion of his address, Mr. Fletcher described some spirits apparent to his clairvoyant vision. One, among the many, was the spirit of the recently translated Leah Fox Underhill. In eloquent words he described her spirit to have come in abreast of golden glory, and her message was to her friends on the glory of the new birth. To outsiders this had no significance, Mrs. Underhill being such a prominent Spiritualist, but there were descriptions of other spirits that must have set the honest-minded to thinking. Not having permission to mention names, I will merely say that a lady from Philadelphia recognized the spirit of a person who died in that city but a short time since. The spirit was that of a girl who belonged to the Roman Catholic Church, and who, in compliance to a request, returned to give proof of the immortality of the spirit. There were other identifications of spirit presence that gave strong testimony of the remarkable clairvoyant attributes of Mr. Fletcher.

In the evening Mr. Howe spoke on the "Possibilities of man," and said that the conquests of Alexander the Great are very small compared to the possibilities of man, which can never absolutely mature, and can never lie so high that they cannot be higher.

On the evening of the 29th inst., Mr. L. C. Howe will be given a reception at the home of Mrs. M. E. Williams.

Prof. G. W. Van Horn writes: "I feel that I should inform my many friends in the West and East that I have located for the winter in this city."

I have also resumed the conducting of the Progressive Spiritualists' Sunday meeting, at 3 and 8 p. m., at Arcanum Hall, 57 W. Twenty-fifth street, corner Sixth Ave.

On the 16th inst. the meeting were largely attended by interested audiences.

Mrs. Harriet E. Beach, a veteran worker, spoke interestingly on "Spirit Art," etc., in the afternoon service.

Miss Fannie Nagell, the talented organist and pianist, discoursed beautiful musical selections. She is a prodigy and a favorite. At each service I spoke and gave many spirit tests, all of which were fully acknowledged as correct. Great interest was manifested by the seekers after truth.

Last Wednesday Evening, 310 Sixth Ave., I spoke before the New York Psychological Society Friday evening at 8 p. m. Fulton street; 14th inst. Brooklyn, I was called upon at the Liberal Club to deliver the opening address, which I did, concluding with tests, etc. Saturday evening, 15th inst., before an audience of over 200 people at the Everett Hall Brooklyn Conference, corner of Bridge and Willowby streets, I spoke and concluded with spiritual demonstrations.

At the Liberal Club I was tendered a vote of thanks, and was also unanimously voted in as an honorary member of the club."

Sunday, the 16th, was a rainy day, and the stars blossomed in the twilight dome as the shadows grew over the face of day. Adelphi Hall was pleasant and attractive, and the people gathered for spiritual benefits looked happy. A glad surprise met them in the person of Henry J. Newton who has been five weeks confined to his bed. Last Friday his physician set him free, and he looks ten years younger to-day.

Maggie Gail, of Baltimore, made the afternoon meeting exceptionally interesting by her telling tests. She is considered here as one of the best in the world.

A good audience greeted us in the evening, notwithstanding no notices got into the papers. A peculiar phenomena of human nature—strange and seemingly unnatural as full form materialization—is the fact that in cities where daily papers are divinites that dictate society, a spiritual meeting regularly announced from Sunday to Sunday—plus a bulletin board with announcements chalked on, if not advertised in the city papers will show a difference of one-fourth to one-half in the number of attendants every time. Adelphi Hall is a magnet that draws a class regularly, but many others wait to be invited through the public press.

Nellie J. T. Brigham is still a favorite here after twelve consecutive years of service, and to her influence the society owes much.

J. Clegg Wright is a great favorite here, and may become the pillar of this society in its intellectual future. His style is in marked contrast with Miss Brigham, which makes the change greater, and the quickening consequent on change more intense. I do not however imagine that Mrs. Brigham will cease to minister here, except short vacations to answer urgent calls from other places. There is among the best minds a growing hunger for intellectual matter as well as phenomena. Mr. Wright seems to be exceptionally well qualified to meet this demand. I think his lectures are held as superior in mental grasp, scientific originality and commanding oratory to any speaker they have ever had in New York, while Nellie Brigham is equally superior in spiritual sweetness, poetical beauty, moral excellence and religious reasoning. Added to these gifts she carries into every home and heart that feel the touch of her sphere a life brimming with goodness, sterling integrity, gentleness and refinement; qualities quite unsuitable to any cause as the genius that rules the platform. Success to all worthy workers.

LYMAN C. HOWE.

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THROUGH THE CRUCIBLE.

An Inspirational Story.

BY J. WHITTEVER, M. D.

CHAPTER XXIII.

(Continued.)

"So the first shall be last and the last first," said the doctor, looking at the crucible. "Assume the responsibility," said Jackson. The question now arose when and by whom Mrs. La Rue was to be introduced to her stepson. At was a matter of great uncertainty how long Julian might live; the parties thought it had better be done while he was alive.

Dr. Phillips nothing loth volunteered his services to give the introduction. He had so long all but hated the woman that he had little disposition to spare her feelings. He had hitherto done it only so far as policy dictated, and he would not change his course or smooth his speech in this service. He had all the evidence he thought necessary and felt sure she could not violate her pledge, but to make assurance doubly sure he consulted an eminent lawyer, and gave him a supposed case parallel to the one in hand and was assured that the proof was complete and even if she should choose to, she could not go back on her word. Then with the utmost confidence he called on Mrs. La Rue. He went early in the afternoon that he might have ample time to complete the business before night.

Mrs. La Rue received the doctor with a show of courtesy, but with trepidation, hardly divining what his errand could be. The doctor began:

"How is your son to-day, Mrs. La Rue?"

Feeling a little more at ease, she replied:

"Julian seems quite free from pain, but the doctor thinks he can live but a few days at longest."

"Who manages his case as chief physician?"

"Dr. Harvey is still leading physician, but has others in counsel."

"How do you like Dr. Harvey, madam?"

"O, everybody likes Harvey, he is very kind and attentive, and Julian clings to him like a brother. Even when he is the most raving he is always calling for Had Harvey."

"Of course the doctor don't work for nothing."

"He will have all he asks, I don't care how much."

"Now, Mrs. La Rue, I have a story to tell you, it may take me an hour to finish it. Can you give me your attention for that length of time?"

"Whv, yes, sir; if it is anything that concerns me, I can."

"It does concern you and will interest you to the end."

"Well, proceed with your story, doctor."

"I believe I have got a clue to the murdered boy."

"O, is he alive; is it possible?"

"That may be; yes, it is possible he can be found. Did you have the care of him when a babe at any time?"

"Yes, he was under my charge for almost a year."

"Now, Madam La Rue, you know that if he should turn up alive you are just as guilty in the sight of heaven and of justice as though you had actually killed him."

"I suppose so, but O' doctor, spare me, I can't help it now."

"Well, I will spare you because I hope and believe you will do your whole duty in the future."

"I certainly shall, Dr. Phillips, do all I can to redeem the past."

"Of course you have seen the child undressed, and do you remember anything peculiar about his body?"

"O yes, there were some very curious marks on his hips and legs, and something resembling the scar of a burn or a scald on his chest, almost exactly like the scar on his mother's face."

The old gentleman then drew from his ample pocket some carefully rolled papers and spread them out on the table near which he sat, and asked:

"Do you see anything here resembling the marks on the boy Willie, Mrs. La Rue?"

The woman was greatly agitated and turned almost deadly pale, but she managed tremblingly to say:

"Yes, sir, I think so."

The doctor fearing she would faint, said:

"Don't be frightened, you are not to be hurt; this is all for your good."

Then with an effort she said distinctly:

"Yes, doctor, the marks were very much like those—almost exactly as near as can be pictured."

"Well, Mrs. La Rue, a fellow has turned up having all of these marks on him, and about the right age, he calls himself thirty-three years old and I believe he is W. P. Grant."

The woman was terribly excited and asked a string of question in a breath.

"Who is he? Where is he? Where did you find him? Where did he come from? Have I ever seen him? Is he in New York?"

"The only way to answer all these questions in one is to tell you my story."

Then he proceeded and gave as full a narrative of what our readers already know and as far as possible keep the name and identity of Dr. Harvey out of sight. Then he proceeded to show in substance what other evidence he had found, even the opinion of the lawyer. Before he was hardly through Mrs. La Rue cried out excitedly:

"O doctor, don't keep me in suspense, I am satisfied, fully satisfied, please do show me the man. Have I ever seen him? Do please tell me who he is, this suspense will kill me!"

"Would you like to have him prove to be Dr. Harvey?"

With a kind of nervous laugh, half pain and half merriment, she said:

"Yes, I would like that; I hope he will be as good a man as Harvey, anyway, but I fear not."

"Well, Mrs. La Rue, the man we call Dr. Horace F. Harvey is the man; his real name is William Phillip Grant."

Mrs. La Rue said faintly:

"Thank God."

Then wavered in her chair and would have fallen to the floor had not the old man caught and supported her. With difficulty he got her to a sofa and called for help.

Dr. Harvey had just come in to see Julian, and came to the aid of the fainting woman. She was soon restored to consciousness. As soon as she was able to speak she addressing Dr. Phillips and pointing to Harvey, who was on his feet ready to leave, she asked:

"Does he know about it?"

"Yes, I think he knows the whole story, don't you Harvey?"

"Yes, I suppose I know my name is William P. Grant."

Then said Mrs. La Rue:

"This has been a terrible business all these miserable years, but I am thankful it is no worse. I heartily welcome you as my son and wish I was worthy to be called mother. But I shall never expect that. I am glad it proves to be you."

Harvey hardly knew what to reply, he was taken by surprise, not expecting the announcement at that time. He did not know Phillips was there. So he did not directly reply at all. He simply said:

"I left Julian in a very bad condition and must be excused to return to him at once. Dr. Phillips will you go with me to see him?"

So they hastened out together, and Mrs. La Rue was left alone with her thoughts. After becoming a little composed she followed them to Julian's room. The sick man was raving again. He was cursing his attendants, ordering out his carriage, demanding brandy, calling for Had Harvey, and struggling to get out of bed, cursing some imaginary woman—all by turns. The physicians thought that when this paroxysm was over and reaction came on he would pass away. When this was told his mother she made all haste to send for a priest to administer "extreme unction."

By the time the holy man arrived Julian was semi-conscious, and gave some feeble responses to the mummery of the priest. The priest departed with a fuller purse, well satisfied. Possibly he thought he had fitted up the soul of Julian Grant for heaven. Alas! what stupid folly! Very soon after the ceremony was over Harvey returned to Julian. He was resting quietly and seemed to be in his right mind. In a whisper he said:

"Now that that stupid ceremony is over they think I'm going to die, but I can't accommodate them just now, I'm feeling better to-day."

"Do you imagine that ceremony does any good, Julian?"

He spoke a little stronger.

"Of course, if a fellow has got to die it saves him from hell, but I'm not going to die; you'll bring me out all right. I'm getting better fast."

Then he began to talk incoherently again, and had a powerful opiate. For the next three days he gradually grew weaker, but for the most part of the time he was quiet and partially conscious. But said all the while:

"I'm getting better."

[To be Continued]

**LITERARY.**

**God in the Constitution.** By Robert G. Ingersoll. Price to cents. 12 copies \$1.00. 12 pages. H. L. Green, publisher Buffalo, N. Y.

**Chaney's Annual with The Magic Circle.** An astrological almanac for 1891. Published by The Magic Circle Publishing Co., St. Louis, Mo. Price 25 cents.

**Esoteric for November** contains as usual interesting articles on astrology, spiritual science, astronomy, etc. Address, 478 Shawmut Avenue, Boston. Single copies 25 cents.

The Emperor of Austria is no believer in capital punishment. Recently a death warrant was brought to him to sign; he refused to affix his name to the warrant, which lie tore in pieces. This is the best thing we have ever heard of a crowned head doing for some time. Its influence is worth much at the present time, when the question of capital punishment is being so generally discussed. The day will come when enlightened and civilized men will no more think of slaying their fellow men through the machinery of law than they now think of taking the life of those who in their judgment are no benefit to society. But when this hour of splendid enlightenment will arise, depends in a measure on each one of us. We may be of small consequence individually, but we each have some influence and it is our duty to throw the whole weight of that influence on the side of progress, humanity and a better civilization.

I dimly guess, from blessings known, of greater out of sight.—Whittier.

**Obituary.**

Passed to spirit life from Liberal, Mo. Oct. 21, 1890, Miss Verona Elena Thompson, aged 25 years, 1 month and 19 days. Disease, consumption.

This fair young girl was greatly beloved by all. She was gentle, kind and thoughtful, earnest and true.

A brother, Elmer E. H., a sister, Leona Lula, who had preceded her from the same disease, and an infant sister Leona Love, now grown to womanhood in spirit life, met her at the threshold and welcomed her to their bright home above. She was seen by her mother at the funeral standing beside the speaker.

At the special request of the deceased the funeral discourse was delivered and appropriate poem read and hymns sung by the undersigned. The pall bearers were six young ladies. The brief service at the grave included the strewing of flowers and evergreens upon the casket.

J. MADISON ALLEN.

Since hundreds of your readers may be interested as friends, whose sympathies will be a solace to my lacerated spirit, I sincerely ask of you to publish the terrible accident that befell my youngest son at Kansas City, Mo., November 4th, and is thus described in the Kansas City papers:

"At 10 o'clock this morning the packing house of Jacob Dold's was the scene of the awful death of Aaron Cook. He was at work on the scaffold just behind the great twelve-foot fly-wheel, lost his balance, the wheel caught his clothing and he flew round and round, no one knows how many times. With each revolution his head struck a projecting beam, and the first turn broke his neck, saving him further pain. The skull was broken on each side and the brains protruded, and he was mauled beyond recognition."

With the awful and heart-rending news from another son in the city, also came the spirit of baby-boy. And oh, how I could wish that skeptics knew of even a tithe of the joy of that soul-meeting of father and son. I have had trials and bereavements before, but the glory of spirit communion never seem so incalculably glorious before. Not for the untold wealth of worlds would I part with it; seen and sensed, as it was, through a fog of tears.

Truly, THOMAS COOK.

**Brooklyn, N. Y.**

Brooklyn spiritual news is well reported in your paper, yet I desire to add my testimony to that of others.

Never was the cause of Spiritualism in a more prosperous state than at present. There is great awakening throughout the city. There are public meetings every night in the week, and they are thronged with intelligent, enthusiastic audiences. We have marvelous healers who are making cures where the leading specialists of the medical profession have utterly failed. Dr. Rhouer, the spiritual healer, is stopping at my house, 492 State street, and has been very successful in treating the most difficult cases. Prof. Kiddle has been suffering from loss of sight for some months, and has had the most eminent men in the medical profession treat his case, yet, notwithstanding he was growing worse, and found it necessary to have an attendant when he went out for a walk. Dr. Rhouer is now treating him, and on his first visit gave him his first ray of hope, and I now feel confident that he will be restored and enabled to continue the great work of spiritual enlightenment.

Mr. Colville's guides, in a spiritual reading of Mr. Kiddle ten years ago, in my parlors, named him the "Beacon Light from the shore," and well has he fulfilled his mission.

Mrs. Annie König, the Brooklyn medium, has been blind for over a year; she has been in the hospital and under the care of able physicians, and it only aggravated the case, and they advised her to have one of her eyes removed. She is now recovering under the treatment of Dr. Rhouer.

Mrs. Walton, an influential and highly esteemed lady, one of the oldest and best mediums in Brooklyn, has been afflicted with blindness, and has been under the care of one of our leading specialists for the eye, who failed to benefit her. She has received substantial benefit from Dr. Rhouer's visits; she was unable to read a newspaper or thread a needle. She can now do both.

Madame Dis Debar is located in Brooklyn, and is giving remarkable tests.

Mrs. Stinson Smith, the mother-in-law of Brick Pomeroy, gave a very interesting account of a private sitting she had with the madame before a large audience of the Spiritual Helping Hand, which meets every Thursday evening at 200 Fulton street, at which Mrs. Smith is chairman. She stated that it was the best communication she has ever had from the spirit world. She said you know I consider I have had very remarkable ones. Brick Pomeroy says the communication was the most remarkable he had ever heard or read of. It was written between two pads held by Mrs. Smith without pen or pencil. The madame did not touch the paper. Mrs. Smith heard the writing while she held the paper.

The madame promised to be present at the Spiritual Helping Hand, and if possible her guides would give a picture.

I am endeavoring to start a home for mediums who need assistance in their declining years. Madame Dis De Bar has given me the first donation for this purpose. She is to give a benefit seance in my parlors for Mr. Latham, a medium of forty years—associated with Andrew Jackson Davis in his earlier years.

Mrs. Mott-Knight, the materializing medium, and Mrs. Porter, the daughter of E. V. Wilson, are doing a grand work in Brooklyn.

Mr. Fletcher has returned and resumed his labors at Conservatory Hall. He met with a warm reception. He has numerous devoted friends and admirers in Brooklyn.

Mr. Colville is giving a course of lectures on Spiritual Healing. It is conceded that, as a teacher in the spiritual vineyard, he has no superior. His great reputation draws all classes to his hall: Jews, Catholics, Protestants, as well as Christian Scientists and Spiritualists.

Brother Melcher, if ever you come to Brooklyn again and attend our conference, please report your presence that we may have the pleasure of taking you by the hand and hearing your voice from the platform. I have never ceased to regret that I did not know you were present at our conference some two years ago that I might thank you personally for your able articles, and especially the one on Self Cure, which is equal to anything I have ever heard or read of on the subject.

Fraternally yours, MRS. EMILY B. RUGGLES.

**Summerland Camp Meeting.**

At the last Sunday meeting Mr. A. P. Miller, of St. Paul, Minn., read a long extract of the action of the St. Paul, Minn., Spiritual Alliance and Liberals concerning the condemnation of Dr. Walter E. Reid. In the remarks Brother Daborn read a letter from Mr. Booser, of Grand Rapids, Mich., which showed that Mr. Reid was not prosecuted for his mediumship, but for obtaining money under false pretenses; his mediumship had nothing to do with the indictment or sentence. Professor Loveland believed in a mediums' protective association, and that any law now pending should be repealed. The following resolutions were unanimously accepted, viz:

Resolved, That we urge the mediums of the

country to organize a National Mediums' Defense Association, for the purpose of securing funds, employing counsel, and commanding such other aid as may be necessary for defense in the unjust and un-American war which bigotry and intolerance have inaugurated against them.

Resolved, That we urge the Spiritualists of the country to unite with the Liberals in demanding the repeal of those sections of the postal laws relating to the mailing of so-called obscene and fraudulent matter, under which, and through the abuse of which, Liberals and Spiritualists are sent to prison for the mere expression of opinions and the mere exercise of the highest psychic powers, thus converting every letter-box into a steel-trap to catch Liberals and aid bigotry in the suppression of Liberal literature.

Resolved, That in our judgment, the time has arrived for Spiritualists and Liberals to unite in some political movement or action, to the end that free thought, free speech and a free press may not be suppressed by a code of laws more rigorous than the infamous Blue Laws of our Puritan ancestors.

In the evening there was a grand good-bye social gathering in the tent. Everybody was there, and the evening was passed in rural chats, good wishes, and hopes that we'll all meet again.

Sunday, October 26th.—Morning services, President Williams in the chair. Dr. and Mrs. Kurl, song, "Good Times Coming;" poem, "Light, Man, Light;" song, "There is a Glorious Home Over There;" Professor Loveland, who occupied the platform in the morning, for his subject, "Applications of Some Demonstrable Principles of Science." Mrs. Dr. Nickless gave many interesting and convincing tests.

Afternoon, Song, "Dreamland Faces," by Mrs. Williams and the chorus by the choir; original poem, "Summerland," by Mr. La Feltra. Charles Daborn lectured on "Spiritualism Without Mediumship." His lecture was very practical and was enjoyed by all. Spirit messages and descriptions were given by Mrs. Nickless.

Evening services were formal. Remarks by President Williams, David Davis, Dr. Nickless, Mrs. Logan, Mrs. Weeks-Wright, Charles Daborn, Mrs. Minnie Drake, Mrs. Edith E. K. Nickless and Prof. Loveland, which thus ended the camp meeting of Summerland.

On Monday everybody was packing trunks and making arrangements to get away. The old soldiers indulged in a bean bake, and David Davis gave an address. Henry Allen, the musical medium, gave a complimentary seance in honor of the mediums of the camp.

Some of the campers remain until next week, but most went to their homes on Monday.

Selkirk.

**Springfield, Mass.**

Probably a few lines from Springfield may not be amiss to many readers of your excellent paper, so I sit down to pen a few to you.

This is a busy city and full of good folks, and is well represented in the spiritual philosophy and truth, as well as its friends to THE BETTER WAY, which I am pleased to find here, and so highly spoken of and duly appreciated.

You must certainly be proud of your work and the cause you so ably expound in your popular and much sought for paper—THE BETTER WAY—for where I go I find it spoken of as a favorite and a choice of our people.

The Society of Spiritualists here have a most excellent hall to hold their meetings in, really the finest I ever knew our spiritual friends to be so fortunate to convene in. The society is composed of the best people here, and representing the brain and intellect of the community here in this delightful city.

Spiritualism is not dead here, but alive to all, and is on the march to a greater and still wider field of usefulness than ever before. Many good mediums are here, and doing each their good work and being duly rewarded thereby.

Let me here speak of Dr. H. G. Hawkins, the magnetic physician, so very successful in his healing. He has been here for a few years, and has become one of the best of our magnetic physicians, being possessed with the natural gifts of healing and clairvoyance, which make him second to none. His personal magnetic atmosphere is of itself sufficient to recommend him to the most sensitive person. Being a young man and habits of temperate nature, recommends him naturally to all. He is meeting with good results in his administrations. His wife is also a fine medium, as are his children, who are also blest with this heavenly gift of the spirit. His office is 149 State street, this city.

I would here state that I wish to tender my thanks to those dear friends who have so kindly tendered me such a welcome here. It is such deeds as these that make life's pathway the brighter of having journeyed with such souls as they.

In conclusion, I would say I wish you a hearty Thanksgiving, and that during your attack on "Turkey" you may not fall in the hands of "Greece." With best wishes, W. L. JACK, M. D.

**Springfield, Mo.**

The Spiritualists of this city were not dead, but asleep, who awoke to see the necessity of an organization for this city and vicinity on October 26th.

A goodly number of the faithful met at the residence of Professor W. J. Black on the afore-said evening. Mr. J. R. Alter was called to the chair, and S. A. Dixon, Secretary pro tem. After the usual amount of talk, the society proceeded to the election of officers. Prof. W. J. Black was elected President; John A. Shanks, Vice President; S. A. Dixon, Secretary; E. Sanders, Treasurer. Trustees: F. J. Underwood, L. M. Williams and Mrs. R. C. Black.

This completing the work of organization for the evening, our worthy friend, Mr. Ornerod, a trance medium of Kansas City, being present, was controlled, and he gave us a very good talk of twenty minutes, encouraging us in our new undertaking, promising us success for the society, with a bright future. All of which we hope may come true. After the lecture there were many tests given by the control, and I think every one recognized. This ended our first meeting, which was certainly a grand success.

At our next meeting the name of society, constitution and by-laws were adopted. "The Progressive Society of Spiritualists of Springfield" being the name, which name certainly indicated our motto—progress.

To let the many readers of THE BETTER WAY know that we are alive and mean business, will say the trustees have leased the G. A. R. hall on Commercial street, opposite the Oark Hotel, for one year, and the same being paid for that time. We hold public meetings every Sunday evening at 7:30 p. m.

Spiritualists stopping off at our city will find a home with us. Spiritualists contemplating making a change of location, we would welcome them. Any information regarding our city and country, with its many advantages will be cheerfully given by addressing Prof. W. J. Black or the undersigned.

A good independent slate writing or materializing medium would do well here. Any lecturers passing through our city could stop off and give us a few lectures, would be received with thanks. Please address the undersigned before coming. With the best wishes for THE BETTER WAY and the cause, I remain yours for truth, S. A. DIXON, Sec'y.

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